

Light:

A Journal of Psychical, Occult, and Mystical Research.

"WHATEVER DOETH MAKE MANIFEST IS LIGHT."—Paul.

"LIGHT! MORE LIGHT!"—Goethe.

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D. D. HOME FROM THE POINT OF VIEW OF THE SOCIETY FOR PSYCHICAL RESEARCH.

The last number of the Society for Psychical Research *Journal* contains a long and elaborate analysis of Madame Dunglas Home's life of her husband. The notice is signed by Professor Barrett and Mr. F. W. H. Myers, and is a model of that minute carefulness which characterises the work of the responsible officers of the Society, a notable instance of which was Mr. Richard Hodgson's report on the alleged phenomena of the Theosophical Society at Adyar.

The method of the Society for Psychical Research is not our method, but we are not therefore holden from admiration of its completeness. It is well, perhaps, that each case of mediumship should be analysed and dissected from the point of view of the hostile critic as if no evidence of the same character already existed. And we suppose the time will come—somewhere in the vast hereafter—when these various analyses will be collated and the general results given. For the present the Society approaches each record on its own merits and subjects it to a process of dissection which often eliminates the spirit and rejects as worthless what remains. It is open to serious question whether this is the best or most truly scientific method of dealing with these matters, but it is certain that any results so obtained are of high evidential value. If we must maintain that much is lost we must also admit that what remains is of distinct worth.

Our view of the methods to be employed in the investigation and study of Spiritualism, its facts, its phenomena, and its claims, is different. To our mind the ordinary phenomena, such as are detailed in this book of Madame Home's, are proven as regards their objective reality. We do not approach each fresh case as an isolated instance, but strive rather to correlate it with those already within our knowledge, and to find some explanation that will cover the whole area. To our mind the facts already on record are sufficient for our purpose, and we are more concerned with the formation of some constructive theory which will account for them than with the accumulation of a greater mass of material before we proceed to deal with them *en bloc*.

Moreover, though this is no criticism of the notice before us, Spiritualism is not to be narrowed down to any such presentation as is found in this life of Home. He was a remarkable medium, but his mediumship had its limits. There were remarkable mediums before him, and there have been remarkable mediums since he passed from amongst us. Spiritualism has marched on with a giant stride during the past decade, and any student of its literature will regard the record of Home's life as one point

of interest and value among many not less instructive and important.

Premising so much, we may say that Mr. Myers has verified for himself "the collection of autograph MSS. on which the book is founded. He thus went through the letters of more than 100 correspondents," of whom the subjoined is an imperfect list:—

Mrs. Alexander, Messrs. Armstrong, Ashburner, W. H. Ashurst, Elizabeth Duchess of St. Albans, Madame de Balzac, Comte Bobinsky, Marquis de Belmont, Messrs. John Bright, Blumenthal, Bellew, Bertolacci, Mrs. de Burgh, Messrs. Bulkeley, Bordiska, Bronnell, Beales, Burr, Brookes, Lady Burton, Mr. Increase Carpenter, Hon. Mrs. Cowper-Temple, Serjeant Cox, Messrs. R. Chambers, S. C. Clemens, J. W. Carrington, Bishop J. M. Clark, Emma Cheney, Messrs. Ward Cheney, Crookes, A. M. de Cardonne, Princesse de Mingr lie, Elizabeth Lady Dunsany, Lord Dufferin, Mrs. Ely, Mr. Edgeworth, Dr. Elliotson, Lady K. Fleming, Messrs. C. T. Fuller, Fenzi, Madame Grisi, Messrs. Gugert, Gully, Lady Gomm, Dr. Hawksley, Mrs. Hall, Messrs. Hinard, Hull, Heaphy, Heward, Lord Howden, Messrs. Hoefer, Hope, Duchess of Hamilton, Mr. Seymour Kirkup, Comte de Komar, Miss Lockhart, Lavigerie, Madame Lamuni re, Lord Lytton (the first), Baron Meyendoff, Prince Murat, Mr. Matthews, Sophie, Queen of the Netherlands, Messrs. B. Nixon, William Noble, Nubah Pasha, Countess Orsini, Mr. Dale Owen, Pius IX., Mr. Powers, Countess Panigai, Comte de Villa Franca (Duke of Parma), Baron de Pontalba, Duchesse de Tascher la Pagine, P re de Ravignan, Mr. Rymer, Lord Odo Russell, Mrs. Scott Russell, Mr. Ruskin, Count Schouvaloff, Count Steinbeck Fermor, Duchess of Sutherland, Mrs. Sinclair, George Prince of Solms, Lady Shelley, Mrs. Senior, Messrs. Sauer, Tiedemann (Marth ze), Monsignor Talbot, Alexis Tolstoy, Miss Hope Vere, Miss Whitman, Helen Webster, Prince Wrede, Mr. Wason, Captain C. Wynne.

He arrived, as might have been anticipated, at the conclusion, "that the letters given in the volume may be confidently accepted as genuine." Further investigation into the validity of the claims made for Home's mediumship brought "one of us" into relations with the author of that contemptible libel "Mr. Sludge the Medium." The account given shows the value of Mr. Browning's criticism, and suggests the reflection that, in the face of all this published testimony, he has not yet seen fit to withdraw it with any apology for his reckless aspersions.

"Mr. Robert Browning has told to one of us the circumstances which mainly led to that opinion of Home which was expressed in *Mr. Sludge the Medium*. It appears that a lady (since dead) repeated to Mr. Browning a statement made to her by a lady and gentleman (since dead), as to their finding Home in the act of experimenting with phosphorus on the production of 'spirit-lights,' which (so far as Mr. Browning remembers) were to be rubbed round the walls of the room, near the ceiling, so as to appear when the room was darkened. This piece of evidence powerfully impressed Mr. Browning; but it comes to us at third-hand, without written record, and at a distance of nearly forty years."

Another "gentleman of character and position" anonymously suggests (Appendix D.) as "a recollection thirty-four years old," that Home's spirit-hands were fraudulently produced by some mechanical attachment to his arm and foot. The letter containing the suggestion is a fair specimen of the stuff that the Society for Psychical Research think it well to print when the writer criticises our evidence from an antagonistic standpoint. In face of direct testimony the crude opinion expressed is wholly valueless. As the

writers elsewhere say, in criticism of anonymous narratives contained in Home's *Incidents in My Life*, such criticism, so expressed, "could not possibly convince the scientific world," nor, we may add, anybody whose convictions are worth noting.

Clearing the way thus, Messrs. Barrett and Myers proceed to discuss the stock question, Has he ever been convicted of fraud? Into this discussion—resulting, as it does, in the admission that "there has been neither actual exposure, nor even inferential ground for explaining his phenomena in this way"—we do not enter. We have repeatedly given our reasons for declining to pass by all phenomena which occur in the presence of a medium against whom allegations of cheating have been at some time brought. Such procedure seems to us eminently unscientific, not to say irrational. If it were ever so scientific we would have none of it, and desire to dissociate ourselves in this journal from any sympathy with methods which seem devised to get rid of a large body of evidence.

The next question asked is, Has he satisfied any trained observer in a series of experiments selected by the observer and not by himself? The answer is, briefly, Mr. Crookes; Lords Crawford and Dunraven being witnesses. That is well, and we have no reason to enter more than a passing protest against the assumption, wearisomely recurrent, that the medium is a conjuror, and is to be treated as such. The best evidence of the interference of an intelligent unembodied being with our world is not to be had by devising experiments after the manner of Mr. Maskelyne or Professor Hoffman. The very statement of this simple fact shows conclusively the point of view from which the whole subject is approached in the present criticism of Messrs. Barrett and Myers. If there be, as we contend is proven, a spirit-world and beings in it who have progressed beyond this lower state, they are not likely to come and "perform" at the will of some scientific experimenter who treats them as puppets, the strings of which he pulls. He may get his results, but they will not be what *we* crave for. We accept them, but they do not interest us.

The third question is still concerned with conjuring. Are the phenomena clearly beyond the range of an accomplished conjurer? It is satisfactory to learn that experts in conjuring fail "to explain in detail the more remarkable records." In this connection we find once more a name that has long passed into oblivion. Mr. S. J. Davey's "slate-writing career" is adduced as possessing some value in showing the difficulty of continuous attention and accurate observation. This occurs very shortly after the writers have insisted on the evidential value of experiments selected by the observer, who should be trained, and not by the medium. If this be so, and if we are to admit a higher value in such experiments, we must class Mr. Davey very low. He selected his own experiments, he picked his own observers, and he resolutely refused a challenge again and again repeated to meet trained observers whose opinion and evidence would have been of value. This alone suffices to give his quietus to Mr. Davey, and causes in us a mild surprise at his resurrection. There are other reasons which intensify this surprise, but we need not press them here.

Home, then, was never convicted of fraud—we apologise to his shade for the recurrence of that ugly word: the conjurers can make nothing of his phenomena: and—there is Mr. Crookes! So far we have got. The writers next proceed to consider the messages in this way:—

"The main hypotheses which we have here to consider are the following:—

"1. The messages may have been fraudulent; the information having been collected by previous inquiry, and then doled out as though from a spirit.

"We give below a sufficient selection from the messages to enable the reader to judge as to the facility of fraud of this kind.

It will be observed that in most of the recorded cases (though not in all), the special pieces of information given were volunteered by Home (or the 'communicating intelligence') and not selected by the sitters. On the other hand, many of the facts reported as given are of an extremely private nature.

"2. A second hypothesis is that of thought-transference from the minds of the persons present. Assuming that Home himself had no knowledge of the facts contained in the messages, those facts were at any rate known in most cases, (but not in all,) to some of the persons present. When we say *known*, we stretch the term to include all facts which had at some time or other been present to the mind. For we have had reason to believe that acts long forgotten by the conscious self may still be present to some unconscious stratum of the mind, and we cannot, therefore, deny the possibility of their being telepathically transferred to some other mind.

"3. A third hypothesis is, of course, that the communications did actually proceed from the spirits professing to utter them. We have no *a priori* right whatever to pronounce this impossible. But on the other hand we know too well that mere *assertions* as to the identity of the 'communicating intelligence' are worthless; and that such identity is an exceeding difficult thing to establish."

They subjoin a list of thirty-five cases in which messages were given through Home which were recognised as coming from departed friends or persons known to the recipients of the message. We quote one specimen, the evidence of Countess Panigai:—

"Countess Panigai's testimony. At her first seance raps are heard under her hands; they spell out the name of 'Stella,' give age at death. 'I was an utter stranger to Mr. and Mrs. Home. They had been but a few days in Florence, and had heard my name for the first time when, an hour or two before, a friend asked permission for me to be present at the seance.' 'In my dress there was nothing to indicate mourning.' Small hand grasps Madame Panigai's, &c. Message continues, 'And I know, mamma, that you took the last pair of boots I wore, and hid them away with my little white dress in a box that you had ordered for the purpose. You must not again open the drawer where the box is placed until you hear distinct raps on the bureau.' 'Not even my family knew anything of this box.' Next morning Madame Panigai invites a friend, and begins to tell her of the seance; friend hears raps on bureau, Madame Panigai unlocks drawer, unlocks box, takes out boots. 'On the elastic of one boot was imprinted a perfect star, and in the centre of the star an eye. At each of the six points there is a letter—united, they form the name of my darling. Not only had Mr. Home never been within my house, but up to the time of compiling this account—more than two years later—from my memoranda, taken at the time when these events occurred, he has not even seen the house to my knowledge, or his own. (p. 381.)

"Madame Panigai's evidence. Message refers to 'an incident known only to the nearest of my relatives.' Madame Panigai says *mentally*, 'If you are in reality the spirit you claim to be, I ask you to take that rose from Henrietta and bring it to me.' Mental request is complied with by hand, apparently recognised as characteristic. (p. 382.)

"Madame Panigai's evidence. 'Home said to Chevalier Soffietti, 'There is an old nurse of yours standing beside you—a negro woman.' The Chevalier could recall no such person. 'She says you ought not to forget her,' continued Mr. Home; 'for she saved your life when you were but three and a half years of age. You fell into a stream of water near a mill and were just about to be drawn into a waterwheel when she rescued you.' Chevalier Soffietti now recalled the whole, and acknowledged the communication to be perfectly correct. He had been wholly unknown to Mr. Home till within three hours of the message being given, and not one of the remaining guests knew of the incident in question.' (p. 382.)

In discussing these thirty-five cases Messrs. Barrett and Myers write thus:—

"We propose the question: 'Have Home's phenomena ever been plausibly explained as conjuring tricks, or in accordance with known laws of Nature?' And we answer, 'No; they have not been so explained—nor can we so explain them.' In discussing this special question we can claim such competence as may accrue to us from having taken a share in various exposures of phenomena depending on conscious or unconscious fraud, and from a pretty wide acquaintance with the history of Spiritualistic and 'Theosophical' impostures. We have also had the advantage of consulting experts in conjuring; and we have certainly studied the evidence more carefully than many of those who have reviewed it elsewhere. Here, however, our competence ends. We did not witness the facts; and no expression of belief or disbelief on our part can have independent value. Or rather, the only guidance which our degree of belief can give must be in answer to a definite

practical inquiry. If our readers ask us, 'Do you advise us to go on experimenting in these matters as though Home's phenomena were genuine?' we answer, Yes. But if they ask us, 'Do you believe in Home's phenomena as you believe in the laws of Nature?' we answer, No. Our belief that 'fire burns' is indefinitely stronger than our belief that, under Home's auspices, fire sometimes did *not* burn. Or, to put the matter in a more abstract form, we feel absolutely certain that nothing occurred in Home's presence which was in any sense miraculous—in any sense a departure from the universal and immemorial order of things. But, while on the one hand, as already stated, no one has as yet explained Home's phenomena by a *posteriori* criticism, so also, on the other hand, no one has yet shown by a *priori* reasoning that they are necessarily *inconsistent* with the plan of the universe. We do not say that either or both of these feats may not some day be performed; we only say that neither we, nor others, have as yet performed them."

We do not criticise this utterance. It is a fair and candid statement from the point of view of the writers. No rational Spiritualist regards these phenomena as miraculous. Doubtless they are in accordance with laws of Nature, now unknown, one day to be discovered. They are rare in occurrence; Home's record is full and very noteworthy, but it is not unique. A survey of the whole subject in all its length and breadth is necessary, in order to fully estimate the significance of this block of evidence. And that is just where the Society for Psychical Research fails. The conclusion of Messrs. Barrett and Myers's paper can hardly fail to raise a smile from the naïve avowal of a palpable bewilderment. "Neither Spiritualist nor *savant* can possibly be satisfied with the condition in which the evidence to Home's phenomena is left." We know nothing as to the amount of evidence which would satisfy either the *savant* or the Society for Psychical Research; but we think we may say for the Spiritualist that his countenance wears a fairly satisfied smile as he peruses the book which has engaged Messrs. Barrett and Myers's attention.

SPIRITUALISM ABROAD.

No. 2.

BY MORELL THEOBALD.

Leaving Australia in the middle of May, I found myself, on June 8th, in the splendid town of San Francisco, one of the homes of Spiritualism. As you enter by the Golden Gate the surroundings are so beautiful that it seems to be the natural home of all that is ethereal and supernal. It is pleasant after long weeks of ocean travelling to meet with those who have been friends by correspondence, and those whose names are already familiar through printer's ink—to meet such face to face, and grip hands: such was my happiness. In company with one of our correspondents I visited for the first time a Spiritualists' camp meeting. Entering through a turnstile for a moderate payment (for everything in America is placed on a business-footing) I found myself in a spacious tent, at one end of which was a raised platform supporting a grand piano and a table covered with beautiful flowers, the whole area being filled with chairs, which were soon occupied by an attentive and very respectable audience.

This was the first of a series of camp meetings for which our transatlantic brethren have become famous. The leaders of the movement were there. Some of them spoke, the burthen of the speeches being exhortation to union amongst themselves. The speech of the day was an inspirational address from Mr. Colville, who for about an hour poured forth one of the most eloquent orations it has ever been my lot to hear. Not a word recalled, no sign of hesitancy; he seemed to be literally an instrument worked upon by an invisible power as fast as it was possible to move him. Brotherly love and union was the theme, and the only flaw I could detect was the lack of reference to a *personal* exhibition of character which seems to me necessary to make theory, however beautiful, radiant with inspiration and practical life.

It was clear that an intelligence far beyond his own was at work behind the consciousness of the speaker; one which recognised in man's own spirit inherent knowledge and power to choose and to direct his steps. The service was enlivened by songs, but the whole was cold, and a *feeling after*, without attaining, that fervour and devotion which is to be found in the atmosphere of the Churches. Whenever any reference was made to religious life, as exhibited among ordinary forms of worship, it was iconoclastic and represented Spiritualism as a new departure and not evolved by a continuity of life from earlier types.

Spiritualism was in evidence, plenty of it; but how about its inner life? As far as I could make out from conversation with those who knew (my visit was too hasty to make personal acquaintance with circles), it was prospering largely in two directions. Its purest development was in family life, where it was entirely withdrawn from all publicity. The other and more apparent development to superficial inquirers was largely mixed up with *dollars*; it was a matter of business, not unmixed with fraud. I heard of materialisation circles where for a dollar or more you could ensure abnormal appearances—sometimes *bonâ fide* and sometimes absolutely fraudulent—and I was told how it was done. In fact, the commingling of the true and the false was so frequent in these dollar-circles that no one with a sensitive spiritual nature would care to associate himself with them.

A happier development seemed to be in healing, conjoined with clairvoyance. This phase is very prominent in many towns through the States—though it is sometimes mixed up with a kind of fortune telling and business advice which degrades it. And it does not hide its light under a bushel.

In a Chicago daily newspaper I found sixteen advertisements of Spiritualistic or healing mediumship. In Sacramento I saw, in a Denver daily paper, twenty-five such advertisements; and when in New York, besides advertisements, there was a curious announcement in the leading *Money Market* article of the *New York Herald* that the chief mediums had gone for a holiday, and the members of the Stock Exchange, therefore, in coming down to their offices were unable to consult their favourite oracles!

But all this which is seen on the surface covers, and almost conceals, a deeper growth of Spiritualism of the holier kind in private life.

In America everything is almost of necessity associated with dollars, and in public there is continually a strange admixture of earnestness and what strikes an English visitor as irreverence—nowhere more apparent, perhaps, than in connection with Spiritualism. I do not wish, however, to impute intentional irreverence to these good and evidently earnest people. Reverence is a shy sentiment and often masks under an affectation of nonchalance; and one of the best lessons of travel is not to measure strange forms of life by our own insular and limited experience. I was, however, not a little amused to find in a somewhat intelligent Mormon leader, at Salt Lake City, a tolerably accurate reflection of orthodox sentiment as presented in some of the denser types of English evangelical respectability. This man gravely informed me that they were fully satisfied of the reality of Spiritualistic communications, but that they looked upon them as of Satanic origin: Satan being evidently their obverse *deus ex machina*, always ready to sign an endorsement of damnation in every form of life or thought that comes in "a questionable shape," but answers the questions put to it in strange and unwelcome terms.

The Spiritualists are not to be absolved for much of this antagonism, from the orthodox faiths on the one hand, and from those who may be called free-lances on the other. In claiming too much authority as teachers of religious life, they detract from that quota of testimony to the *spiritual* life which it is eminently their province to afford; for in Spiritualism in private life we find this testimony strengthening religious faith, and opening the door for the holiest "Communion of Saints."

CORRESPONDENCE.

Drawing Mediumship.

To the Editor of "LIGHT."

SIR,—Having read with much interest the account of "Pencil's" mediumship, and seeing that you appeal for further facts upon the subject, I venture to send you a somewhat similar experience of my own.

In the early summer of 1887 I became quite unexpectedly a drawing medium. My development commenced in this wise: I was seated alone one afternoon engaged in study, my desk was open before me and thereon a piece of common blue-lined exercise paper. I suddenly felt impelled to put down the book in my hand and to take up a rough black chalk pencil. A slight fit of trembling seized me and I began to draw, in a mechanical way, half-circles upon the paper on my desk. I was soon quite aware that my hand was being used automatically, i.e., without any mental guidance on my part. I therefore became alert and attentive. For the first ten minutes I could make nothing whatever of the lines, which all curved in the same direction, but when they thickened I perceived that a large sea-wave was being formed. My mind gradually grew absorbed, ideas flashing across it like lightning; the drawing ceased to be purely automatic, and became partly inspirational; my hand seemed to move with abnormal speed here and there. At the completion of the drawing I was trembling from head to foot, while the back of my head ached intolerably.

The title of the drawing was "Face to face with Death." A man is represented drowning, his face upturned to a large wave about to curl over him. In the distance lies a ship, and the horizon shows the full breaking of day. The drawing itself is small, and owing to the paper and pencil used, rather rough; but, nevertheless, two or three proficient artists have pronounced it very striking. I had better state here that my knowledge of this particular art is far too limited to have enabled me to execute this and subsequent pictures unaided. Nearly six years ago, when at school, I took lessons in drawing once a week, each lesson lasting forty minutes, out of which but five minutes or even less of the master's attention fell to my share. I then never attained to anything greater than straight lines, boxes, dishes, pumps, fences, and finally a cart-horse. These growing irksome, I discontinued my lessons after eight weeks. However, I did not give up sketching altogether, but for some months indulged in fashionable pen-and-ink ladies of every variety. These died out as my tastes led me elsewhere, and I don't remember attempting any sort of drawing during eighteen months or more previous to my development as a medium.

In course of time I received eleven more pencil pictures, the last and most interesting of which is now in the possession of my friend, Mr. Alex. Duguid. This was entitled, "The Descent of the Light of Truth into the World." Until the drawing was a quarter finished I was quite ignorant of its intent. It represents the earth as a small, dark globe, enveloped in clouds. Rays of light stream, as if from some distant centre of light, into the earth, where they are gradually converged by the darkness into minute points. One or two of the rays do not reach the earth, the darkness seemingly being impenetrable in parts. The most remarkable fact about this picture was that on the evening of its completion, it was shown to a lady friend, a Spiritualist, who, upon examining it closely, discovered several heads and figures in the shading; some of the rays of light were depicted passing through these heads on their way to the earth. I was, as may be imagined, exceedingly surprised and delighted.

Since last December I have felt no return of this particular controlling influence. I have frequently desired and looked for further manifestations, but in vain. I have, I may say, tested in many little ways the truth of the power. For instance, I have tried to copy one of the control drawings and so produce something similar; but have entirely failed. This phase of mediumship certainly does require sound health and vitality, and above all cheerful surroundings. Personally speaking, the production of each picture, large or small, left me in a state of utter physical prostration for the few hours following.

Another curious instance of drawing-mediumship in our family may, perhaps, be recorded here as well. My brother soon after his introduction to Spiritualism (which was a very slight one) produced two or three strange and beautiful pencil drawings. Like myself, he had little or no knowledge

of the art. His life having been passed for so many years at sea, his attempts at sketching were confined to ships. His spiritual drawings were larger than mine, and apparently of an astronomical nature. He used to smile at the idea of spirit-control, though he admitted unhesitatingly that he felt "awfully queer and sleepy the whole while," adding, "I couldn't help drawing them, you know." His and my own control pictures have been shown to many Spiritualists and non-Spiritualists, and have been much admired.

I have reason to believe that I am controlled by some unknown spirit friend; for four separate clairvoyants (knowing at the time nothing of me and my mediumship) described the spirit in complete accordance; three out of the four plainly stated that he controlled me for drawing, &c., and that he had met an early death by drowning. This in itself is worthy of notice.

MARIE GIFFORD.

8, Manor Park, Forest Hill.
July 31st.

To the Editor of "LIGHT."

SIR,—I have been much interested in reading the paper headed "Drawing Mediumship" in last week's "LIGHT," also in seeing the "facsimile of the spirit-drawing."

While, however, entirely admitting the remarkable phenomenon of its authorship, a fact perhaps to some minds the most important part of all, I should like to say a few words regarding its real value.

A few years ago I remember asking Mrs. Kingsford what she thought about a spirit-drawing at which she and I looked. She said to me "What do you think?" I replied, "Well they are exceedingly curious, but if you ask me as an artist, I must say, in one sense, not much; for instance, while I admit that there is much singular technical excellence, there is also such a remarkable absence of the chief excellence in all artistic work, of what one might call unity of purpose." Mrs. Kingsford replied, "Ah! that is just it; and the confusion of purpose which you imply exactly indicates the source and origin of all these spirit-drawings; they are altogether astral, and are to be on that ground condemned." I did not quite then see her meaning, but I think I do now.

The drift of all the teaching of *The Perfect Way*, and of that late most remarkable of all works *Clothed with the Sun*, is to explain the dangers and signs of the astral as one of the pitfalls for students. There it is distinctly taught that the astral region is below the celestial, and that astral spirits "have no existence apart from man, and are emanations from man, being to him as reflects of himself," &c.; also that among the signs of the astral is that of confusion, rather than the order which inflexibly reigns in the higher and celestial planes. Now with regard to these spirit-drawings what do we observe in the design? (Note the facsimile for instance.) Certainly the most remarkable disorder. It is a drawing which, while admitting a skilful pencil, one could imagine could only emanate from a crazed brain!

No doubt I have not by any means seen a large number of spirit-drawings. There are in some cases very beautiful little designs, and work of a minuteness impossible for the physical hand, but in those I have seen these designs are invariably spoiled by a sort of cross purpose of idea, in fact as if they were done by two or three hands or heads, each having a confused notion of his own and paying no attention to the others.

To my mind, they are most singularly aggravating, and if anyone thought of them seriously as objects of study, they would be, I am sure, exceedingly injurious to the brain. (Note the facsimile.) There is a kind of similarity in the convolutions of the various spirals that points to a would-be geometrical accuracy, but when one looks in one sees they are all utterly wrong in perspective as well as in unity of purpose. Note the apparent symmetry of—I don't know what to call the ornament intended, for it means absolutely nothing, unless it were geometrically drawn—that borders the lower part of the design, a sort of ribbon pattern; one side is totally different from the other, and both mean nothing and express nothing. Of course, it may be argued, "this variety is the wonderful part of the drawing," and if the variety showed any sense, or meaning, or design I would be as interested and admiring as any one—but it does not!

Again, it may be said, "Ah! yes, from the material standpoint of the physical eye and brain it may mean nothing, but it should be looked at as having a spiritual

meaning." Again I demur, because I am convinced from my experience that order is the key-note of all Heavenly things, and if anything appeals to the physical eye, if it has any value it will have certain properties, which are also orderly to the physical eye, and as such can be recognised. If no such properties exist, or only in a limited degree, as it professes to appeal to the physical eye, then I should say, by it it shall be judged, and by that physical eye, I say, there is the stigma of confusion, the seal of the astral, and it is valueless.

Now, from another standpoint, could any one seriously desire that this abnormal faculty should be encouraged or increased?

It is quite sufficient that it exists and has existed to confuse the materialist, but putting that view of the question aside, what real benefit can accrue to any one encouraging the production of these interesting but maddening drawings? Nothing can be learned from them, no fact, no instruction. If they represent spiritual flowers or designs, I sincerely trust I shall never see the originals, as they would be a sad disappointment to me, and if any expect that they will give some new insight into the art of drawing and design I think they may abandon that notion. There is no royal road by mediumship to the art of artistic design any more than there is to any other art.

This brings to me a point on which Mrs. Penny writes a most able paper; but to put it briefly, I should state it as my belief that outward instruction from seemingly spiritual sources are unworthy of dependence. I admit that the clairaudient ear will and does hear Heavenly melodies, and the hand of genius will give them out to the world; but that is different from the outward hand being physically used, either on the piano or to produce these drawings. The true spiritual action, the real touch of the celestial, comes from "within outward." The spiritual ear hears, and the intellect conveys the sound to the outer world; and the spiritual eyes see, and the intellect of the artist conveys through the ordinary channels also to the outer world; and all is orderly, and then genius is made clear to the world, but all shorter and more outer methods will have, in the long run, not the abiding sense of calm and rest that works of genius produce, but that of confusion, unrest, and insanity, of which, indeed, they are the outcome.

ISABEL DE STEIGER.

Shrewsbury.

John King.

To the Editor of "LIGHT."

SIR,—As Mr. J. Hawkins Simpson is now possessed of a volume of the *Spiritualist* for 1873, he would be able to tell you that, in that volume, there is a portrait of Katie King, the copy of a photograph taken by the Editor of that journal at the house of Mr. Cook, the medium's father, which represents in every respect the same individual as the one taken by Mr. Crookes, which was alluded to in late letters to "LIGHT." As regards the question of the identity or not of John King, concerning which Mr. Simpson wishes for details, as appearing through different mediums, the late Mr. Benjamin Coleman told a striking story, showing that though "John King" be a generic name, yet Mr. Coleman in his case knowing a John King, by one medium, a John King at once recognised him when they met through a second medium. Mr. Coleman had conversed previously with John King through the Davenports, but at his first séance for the direct voice with the Marshalls, Mr. Coleman says, as we read in the *Spiritual Magazine* for September, 1867: "I was addressed in a full round-toned masculine voice, speaking through the largest of the two trumpets, with a salutation 'Well, Mr. Coleman, how do you do?' 'Ah, John,' I said, 'You remember me?' 'Yes, oh yes!' 'Have you left the Davenports?' 'No, I am still with them.' 'They are in Russia, I suppose?' 'No, they have left Russia, they are in Denmark.'" Mr. Coleman adds in a note: "I have since heard that the Davenports have been to Denmark."

By the above it appears that a John King, generic or not, knew a man whom a John King had met before, just as any one of us would know a man whom we had met before, though introduced to us by an extraneous person.

Of course the above recognition might have occurred by the spirit reading the thoughts of the medium. The Marshalls undoubtedly knew Mr. Coleman. I myself would rather believe, in this case, in the identity of the spirit.

Here is some of my own experience. It was on December

17th, 1867, that I first met John King at a séance with the Marshalls. He said to me: "You are a good fellow, you have a good heart." Being somewhat clairaudient I answered: "You will speak to me sometimes, will you not?" He replied: "I will speak to your heart." I gave him no address, neither did the Marshalls know it, but that he not only found me out though I lived many miles from London, but that he also "spoke to my heart" I do not in the least doubt. Nay, at the rare intervals when I met him at public séances, during several years, and probably with different mediums, he would allude to his visits to me, and to his talking to me, mentioning the place of my residence. I replied: "Yes, I know your voice, it is more powerful than that of others." It was always by clair-audience at night, not heard by my wife at my side. That a John King of London, generic or not, has himself a good heart, I am inclined to believe. Here is a specimen of it. At a public séance I expressed to him, in the days of my "unco," zeal, my vexation that one very dear to me looked upon Spiritualism with disfavour. John replied, "She is a dear good woman; don't you force her." Never were truer words spoken; but I am quite sure that neither the medium nor anyone else in the room in the flesh knew anything about that individual.

That John King spoke to my heart I could give instances of, did space allow. But, what is of more importance, I have shown that he would speak to me at public séances in the direct voice, on subjects not only unknown to the medium, but on subjects known to no one else in the room but our two selves, a soul out of the flesh and a soul in the flesh. Here is something that looks like a touch of fore-knowledge. I said to John King, about a dozen years ago, at a séance, being at that time an old man and in ill health:—"I sometimes wish, John, that my time here was up." He replied, "You are not going yet, you have a deal more work to do before you go." I little thought then that I should be alive now. At my very first séance with him, in 1867, a lady present, who has done noble work in Spiritualism, said to John King: "I wish I was with the dear spirits." John King replied: "Come along then, come directly." To such an abrupt departure the lady now very decidedly demurred: to which John King soothingly replied: "I don't want to take you, you may live these twenty years." I am happy to add that I found, a very short time since, that this lady was still living, and I heartily hope in health and happiness. John King seems quite as young as ever, not we ourselves, but I have not been to a séance with him for a long time.

I have conversed with John King at public séances, first, as I said, at the Marshalls'; next with the late Mr. Herne, before he was joined by Mr. O. Williams. I have conversed with John King at a private séance with Mr. C. Williams, I think before he joined the late Mr. Herne. On that occasion John King put a yellow tulip between my fingers and thumb, in the dark, and, if I remember right, Mr. Williams said it was the first flower that had been presented through his mediumship. That flower I still possess; it is fastened in a Testament opposite Acts xi. 17. I have also conversed with John King at public and private séances under the joint mediumship of Messrs. Herne and Williams, and I have also conversed with John King at public séances with both Mr. Herne and Mr. Williams, after those two gentlemen had separated, and at every one of these séances, a John King has addressed me by my name, sometimes talking to me of his visits to me personally in the country; and in my own mind I have always believed that I was addressed by the same John King, for he had always the same voice and the same characteristics.

From the above facts it appears plain that if the John King I have met in London, from 1867 downwards, has not been the same John King in identity, there exists among spirits of a generic order a power of recognising each other's acquaintances, which is above the capacity of men in the flesh.

Finally, I was recognised by John King, calling me by name at a séance, Mr. Husk being the medium. It was at a private séance at the house of a lady. Before that séance I had begged that lady not to disclose my name to Mr. Husk, and she promised to attend to my request; but at that séance, a blind gentleman being the medium, John King addressed me by name all the same. It is not as if I had been a frequent visitor at public or private séances, I only went to them at somewhat rare intervals, during a somewhat long series of years.

AN OBSERVER.

(Continued on page 383.)

OFFICE OF "LIGHT,"
2, DUKE STREET,
ADELPHI, W.C.

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Light:

EDITED BY "M.A. (OXON.)"

SATURDAY, AUGUST 10th, 1889.

TO CONTRIBUTORS.—Communications intended to be printed should be addressed to the Editor, 2, Duke-street, Adelphi. It will much facilitate the insertion of suitable articles if they are under two columns in length. Long communications are always in danger of being delayed, and are frequently declined on account of want of space, though in other respects good and desirable. Letters should be confined to the space of half a column to ensure insertion.

Business communications should in all cases be addressed to Mr. B. D. Godfrey, 2, Duke-street, Adelphi, W.C., and not to the Editor.

THE ESOTERIC INEVITABLE.

If we are to believe that shrewd observer, Mr. Hamerton, the religion of France, we mean of course, respectable intelligent France, is the Esoteric Inevitable. But lest Theosophists should grow exultant at this piece of information I must say at once that the Esoteric Inevitable seems to have no connection at all with Esoteric Buddhism. *L'ésotérisme inévitable*, the worship of the Esoteric Inevitable, is a mysterious creed whispered in corners and never formulated into articles. "Its chief postulate is that the religion a man professes is a matter of heredity in his family," says Mr. Hamerton in his excellent work *French and English*. And the disciples of this creed, having been born Frenchmen and Roman Catholics, consider that the Roman Catholic rites and ceremonies should before all things be respected. To support them is the duty of the fine gentleman. To oppose them is the signal of the low-born Huguenot and the vulgar democrat. Those rites and formulæ, generation after generation, have been proved admirably fitted for women, and for the unlearned and the simple. But in the *santum sanctorum* there is a higher teaching, a little elastic here and there. Some may hold that there is a God and a future life. Some may hold that there is no God and no future life. But every true disciple of the Esoteric Inevitable must hold that the history and philosophy of Christianity are based on a fairy tale.

Mr. Hamerton points out that a similar movement is noticeable in the Church of England. Mr. Matthew Arnold, Dean Stanley, and Mr. Mark Pattison, were quite as lax in their Christian belief as anybody in France. But they agreed to remain in the Church and worship the skeleton under the altar although that skeleton was fleshless and lifeless. An Anglican agnostic has a certain respectability about him, especially if he is decorated with a white surplice. A non-Anglican agnostic must preach in the slums.

That faith is decaying in England may be judged from the following anecdote. The late Dr. Giles was the leading classical scholar of his day, and his work "*Hebrew and Christian Records*" is one of the most advanced specimens of destructive exegesis in the language. A short time before his death he was

staying in Derbyshire, and he afterwards told a squire in Somersetshire that although his views were considered lax they were quite humdrum to the opinions of the clergy he met there. The same squire was talking to the rector of B. L. (we suppress the name of place and county), and he was told that a number of the clergymen there sat up, one evening a short time before, discussing the immortality of the soul and kindred topics. And they parted without any of them coming to any definite conviction on any of these momentous questions. A third clergyman bore testimony to the scepticism of a third county. Does it not seem that there is some justice in Mr. Hamerton's assertion that Anglicanism has survived Christianity?

What is a Church? Is it a political or is it a religious institution? It would be far more easy for an historian to establish the first proposition than the second. A great spiritual outpouring comes upon the world. You may label it Buddhism, Christianity, Mohammedanism, what you will. Zealous Buddhas and prophets are in the van, and their energy crumbles up the old lifeless, mechanical faiths. But, by-and-bye, these men give place to men with a tendency to confuse the vessel of clay and the ichor. At this second stage come in the "church" and the "priest."

We have many prophets amongst us at present prophesying things that are anything but smooth. The Nihilists say that a general overturn alone will save society. The old French Revolution failed, they assert, from its want of thoroughness. Priests, bishops, nobles, kings, palaces, cathedrals, castles, every nation must offer up these things simultaneously if man is ever to be happy. Already the German Socialists have issued their programme and announced that property at death must go not to heirs but to the State for the general benefit. And Mr. Herbert Spencer has pointed out that there are Socialists more formidable than German beer drinkers in back slums, and that these sit on the front benches of the English Parliament.

In an essay bearing the formidable title, the "Coming Slavery," Mr. Spencer shows us to what much of our most specious legislation is tending. Philanthropy sees an army, idle, starving, houseless, without clothes, without education, without religion. With the very best intentions it at once proceeds to provide this starving army with food, clothes, School Boards, industrial dwellings, &c., not pausing to think that that is making the industrious poor pay for the idle. So many new burdens are placed upon the State by this ill-considered activity that taxation increases in a formidable ratio.

"If any one thinks such fears are groundless," says Mr. Spencer, "let him contemplate the fact that from 1867-8 to 1880-1 our annual local expenditure for the United Kingdom has grown from £36,132,834 to £63,276,283; and that during the same thirteen years the municipal expenditure in England and Wales alone has grown from £13,000,000 to £30,000,000 a year. How the increase of public burdens will join with other causes in bringing about public ownership is shown by a statement made by Mr. W. Rathbone, M.P., to which my attention has been drawn. He says, 'Within my own experience local taxation in New York has risen from 12s. 6d. per cent. to £2 12s. 6d. per cent. on the capital of its citizens.' This indicates the direction from which the 'Coming Slavery' is to be anticipated. This enormous increase of taxation is accompanied by an enormous increase in officialism and the power of officialism. Telegraphs, postage, sanitation, and in some countries the railways, are already worked by the State. And chiefly by the increased rates on the land their cultivation is rendered impossible; and large tracts, half Essex for instance, are rapidly becoming waste land. This has suggested to the Democratic Federation that these lands should be worked by the State.

"They propose that production should be carried on by

agricultural and industrial armies under State control; apparently not remembering that armies presuppose grade, of officers, by whom obedience would have to be insisted on, since otherwise, neither order nor efficient work could be ensured."

This is the slavery that looms in the future, the State Socialism that has already made such great strides in Germany. Every country is threatened with it.

Thus we have two sets of prophets just now amongst us. One holds that a new spiritual outpouring is come to us, and that the Woman Clothed with the Sun will revivify mankind. The other set teach that England will soon be one vast workhouse with Atheism for a sort of gaol chaplain.

ALPHA.

CORRESPONDENCE.

(Continued from page 381.)

Theosophy, Re-incarnation, &c., &c.
To the Editor of "LIGHT."

SIR,—In your issue of July 2nd I see a letter from Madame Blavatsky, in which she attempts to defend herself from the attacks of her opponents by asking why they don't attack me for statements made in the book which I edited and published, called *Ghost Land*.

Whilst I am at a loss to discover how this lady can improve her own case by attacking one who has never injured or in any way interfered with her or her proceedings, I feel it to be due to the real author of the work, so unwarrantably dragged into scornful allusion, to state that when the author of *Ghost Land*, in accordance with my earnest solicitations, consented to give me some of his spiritual experiences for a series in the magazine I was publishing in Boston, *The Western Star*, it was upon the strict condition that names, places, dates, and all accessories that would tend to point out his identity to those of my readers who might know him should be stringently avoided, and carefully altered. The M.S.S. with which I was supplied, moreover, were in a language unfamiliar to me, and special circumstances prevented my having the opportunity of submitting my English translation and *ad libitum* adaptations to the author for approval or correction. That some mistakes in names, dates, and places may have thus crept into this and the preceding work of the same author's is more than probable. As to the circumstances and events detailed, all the sneers in the world will never wipe them out, nor shall I at this date renew my defence of them.

Kindly permit me to apologise, sir, for adding one to the interminable chain of discussions with which your paper is loaded on these subjects. I do so in defence of the right and truth. Having written with this view only, I have done all that I feel called upon to do.

EMMA HARDINGE BRITTEN.

To the Editor of "LIGHT."

SIR,—In your last week's issue of "LIGHT" "Colenso" states that Madame Blavatsky fled from Madras to avoid appearing in the witness-box. Will you allow me to contradict the gentleman's statement *in toto*?

My husband and I were with Madame Blavatsky at the time, and in consultation with her doctor, Mrs. Scharlieb, M.D., of London, who insisted after her severe illness on her leaving before the hot weather set in.

Madame Blavatsky herself wished to remain there, but her doctor was of the opinion that to do so would have been fatal, and would not permit any delay. These facts, which are well known to many, show how groundless are "Colenso's" ridiculous accusations.

ISABEL COOPER-OAKLEY.

90, New Bond-street, July 31st, 1889.

To the Editor of "LIGHT."

SIR,—Although Mr. N. Crosland has written his last letter on Re-incarnation, I think I am justified in sending this answer to his of the 20th inst. He says in his answer to mine that soul receives growth from the spirit-world as body receives growth from matter. To this I answer: So far as our knowledge of things goes, "all things which grow also in time decay—or

decrease." If soul (or spirit) increases by aggregation, it must at some time culminate in its increase, and then, as in the order of things, decrease and decay, and at least revert to its former state, when it became incarnated. Now, decay and decrease mean loss of power, therefore in time the spirit loses its power, and, at the last, becomes as it was at its incarnation. Where, in this case, is the progression which is the doctrine of Spiritualism? There can be no progression, because the spirit has decayed in power, and its state of potency is superior, while on earth at mature age, to its state in spirit realms. To sum up:—Increase means subsequent decay; spirit undergoes increase, therefore it also experiences subsequent decay, precluding progression. On the other hand, take the spirit as being at birth, or incarnation, a complete entity, incapable of increase, and we have an Ego, which experiences no future decay nor decrease. This Ego—individual—being capable of receiving knowledge, and exercising itself, which is will power, is thus capable of progression on the other side. This is, to me, a more reasonable hypothesis than the one which declares, *The parents beget the spirit*.

JOSEPH CLAYTON.

63, Manchester-road, Bradford.
July 27th, 1889.

To the Editor of "LIGHT."

SIR,—It is to be hoped that readers of "LIGHT" are lovers of fair play. If, however, the reiterated corrections of the defenders of Theosophy are totally disregarded by the opponents of that philosophy which the majority of the members of the Theosophical Society accept, and the same false assertions are confidently paraded as axioms by such writers as "Colenso" and "Eos," small hopes of fairness can be indulged in.

Officially the Society has three objects: First. To form the nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste, or colour. Second. To promote the study of Aryan and other Eastern literatures, religions and sciences. A third object—pursued by a portion only of the members of the Society—is to investigate unexplained laws of nature and the psychical powers of man.

Sympathy with the first object is alone obligatory. That such a platform has been established by the Society in the face of gigantic opposition, both natural and unnatural, is proved by the Convention and official reports of the Society.

Those members who are engaged especially with the second object of the Society differ among themselves on many points, but all agree that the spirit of religions is one, and that the nearest approximation to that synthesis is on the lines which Madame Blavatsky has so nobly defended in her great works. When "Colenso" has destroyed the unity of the *Secret Doctrine*, then they will allow that his premisses are true. But Heaven forbid! He would then have destroyed religion.

The third object, in its broadest sense, excites the attention of many members; but a portion only, either theoretically or practically, really pursue it. These alone, whether engaged in such studies secretly or openly, have the opportunities of testing the truth of what "Colenso" finds so improbable.

Therefore it becomes evident that all that is obligatory on the members of the Society at large is a belief that the founders of the Society are honestly working for the first object.

Secondly, that the members who follow the lines of the leaders of the society in the study of comparative religions should believe that those lines are sound and for the good of humanity.

Thirdly, that those who pursue, under the guidance of the foundress, those studies which embrace the three objects in a synthesis should believe in her *bona fides* as a teacher.

"Colenso's" remarks apply only to the latter, and they unanimously record their vote of confidence in Madame Blavatsky, as also, indeed, do the other two sections of the Society in their respective provinces.

"Colenso's" logic, therefore, fails, because his premisses are false.

G. R. S. MEAD, B.A., F.T.S.

To the Editor of "LIGHT."

SIR,—If my humble signature appears in your journal more often of late than may seem advisable to you, the fault is really not mine, but your own. You cannot expect to fill "LIGHT" week after week with malicious and false statements about myself and find me leaving them uncontradicted.

I do not object to any amount of even unfair criticism within

the limits of fact and truth, but I do not choose to submit to be lied about in every issue. To mention only "Colenso's" spiteful attacks. Really, if his false statements escape the law of libel (and I am not so sure of it either), it is because in your country of paradoxes, a libel, to become one, has to contain truth and fact, and because the more true it is, the more it is held libellous.

Therefore it is hardly worth while to notice "Colenso's" absurd interpretation of R. Harte's letter to "LIGHT," namely, that the Theosophical Society has thrown Koot-Hoomi overboard and dethroned me (I was not aware of ever having been dethroned); nor shall I dwell upon his other spiteful and malicious attacks, the old exploded slanders and falsehoods of Madame Coulomb, her supporters and protectors—lay or clerical. The latter were disposed of long ago; the former—"Colenso's" interpretation of Mr. Harte's letter—I leave himself to answer. The idea of an acting editor of my own journal, founded by me, and of which Colonel Olcott and myself are the sole proprietors, declaring that our Society has thrown the Masters and myself overboard, and that, too, in "LIGHT," is too gloriously absurd for anything! Mr. Harte is himself the pledged servant of the Master. However much his letter may seem involved, there is not a word in it which could possibly bear such an interpretation; and he, at any rate, is too honourable a man not to be utterly incapable of turning liar or traitor. I leave his own defence to himself.

But where, in the name of wonder, has the *veracious* "Colenso" picked up this extraordinary information about me? "And when Madame Coulomb tried to get Madame Blavatsky into the witness-box by prosecuting General Morgan for libel, the flight of the Russian lady almost universally condemned her."

It is true that under the advice of the good Christian missionaries of Madras the worthy Coulombs did attempt to prosecute General Morgan. But, whether because I was then lying on what was supposed by all to be my death-bed, or for some other reason, I, at any rate, have never received any summons to appear. Many were the gossips circulated in those days, and this intention of the Coulombs was one of the number. But to speak of my flight on account of this is an unmitigated lie, by whomsoever first uttered. It is a widely known fact that I was sent to Europe by the order of Mrs. (Dr.) Scharlieb, of Madras, who did not give me ten days more to live had I remained in India, where the climate was killing me.

Unable to stand, let alone to walk, I was carried from my sick bed in an invalid-chair, lowered into the boat, and then transferred in it to the steamer, like a bale of goods, hardly conscious of what was going on. There are two living witnesses to this in London, Mrs. (Dr.) Scharlieb, who saved my life at that time, and Mrs. Cooper-Oakley.

Had I been even as well in health as I am now (which is not saying much) I would not have left India on any consideration; and if I did, it was because I was forced to go away by Colonel Olcott and those who cared for my life.

What the Theosophical Society said or did at any time, I am not accountable for. Yet every member of our Society who knows me intimately (Mr. Sinnett for one), will testify that, though penniless at that time (in 1885), as I am now, it is they, the members, who have had to use every means and persuasion in their power during the last four years to prevent me, in my great indignation, from seeking redress in court for the foul conspiracy, and subsequently for the lies printed against me by my enemies. There was a time when I believed in the perfect fairness and justice of the law. But since then I have realised that the women who resort to such means can only be those who have no reputation or sense of dignity to lose, or such again as have an eye to "damages" and "revenge." If, therefore, I gave up the idea, it is not because I have anything to fear from truth, but because I have everything to dread from lies; prosecuting an enemy, moreover, being very untheosophical.

The proof of the above lies in the fact that, having been libelled hundreds of times in various papers, I have hitherto preferred to ignore all such attacks, answering only self-evident falsehoods. Those who know me will not believe fifty "Colensos"; and those who don't have not waited for his malicious inventions to fib about me on their own account, on the principle, I suppose, that no good can come out of Nazareth.

I close, consoling myself, like Sancho Panza, with some of the wise proverbs of the East. There is a Russian saying that "Life is too short to notice every sneeze with a 'God bless

you,'" and a still wiser one in Persia informs us that "Jack-asses bray, and the wind carries the sound away."

H. P. BLAVATSKY.

[Our columns contain, as far as we are concerned, an impartial selection from the various opinions, statements, and criticisms that reach us from all sides. Of this the best proof is that some Spiritualists are inclined to question the wisdom of giving such extended notice to Theosophy, and some Theosophists to think our insertion of certain allegations unkind. May we not, now that everybody has had his say, lie down in peace?—ED. "LIGHT."]

To the Editor of "LIGHT."

SIR,—Having studied Theosophy for some time, and feeling as I do, more and more, that some of its sublime teachings, harmonise with my intuitions and the inspirations received by me from unseen intelligences, it is with pain that I have read the remarks of "Colenso." He lays about him after the manner of Don Quixote, creating his own difficulties, and then valorously attacking them. It is easy if we have a previous bias against a subject to search out contradictions on matters of detail, to compare texts, to give an absurd exoteric view of certain abstruse doctrines, and then to cover them with ridicule. If on the other hand, we have studied for years the various occult phenomena, and developed our own spiritual nature to a certain point, we shall begin to see the meaning of certain teachings which have been partially set forth in an exoteric manner. It is a mistake to consider these Theosophic works as infallible or as wholly the utterances of the Masters. Mr. Sinnett was shown certain truths and doubtless he set them forth according to the light of his Western scientific knowledge; others have done the same. Madame Blavatsky's writings even must not be imagined to be free from error. In fact, I have heard her say that as soon as a work is published to the world it becomes, in a sense, exoteric. This, not from a wish to hide or deceive, but from the extreme difficulty of adequately expressing these many sided and subtle truths. "C.C.M." has ably shown up the extraordinary mistakes of "Colenso" as to DEVACHAN. "Colenso" now says the doctrine of "shells" sweeps away Re-incarnation and the "Fifth Rounder." This shows that he utterly fails to grasp the teaching. The state of Devachan (the heaven of the ordinary human being) is not the same as the Nirvanic condition to be attained after many lives. At death we throw off our earthly body. In Kama Loca we get rid of our evil desires and passions. Then the Ego rests in Devachan till the Karmic law again urges to re-birth. The shell has no distinct existence, unless galvanised into evanescent life by black magic. "Colenso" says it must have, or else it could not produce the "physical phenomena." He forgets that it does this through being galvanised into life by the medium and also by the aid of *Elementals*. Now as to heredity, which Dr. Wyld makes much of, Occultists recognise the law. But whether we take our habits and likeness from parents or from more remote ancestors, these only provide the receptacle for the re-incarnating soul. Heredity and Karma work in harmony, the one on the material, the other on the spiritual plane. Another correspondent of July 27th thinks it horrible that these re-incarnating Egos may mix up relationships. This shows how utterly materialistic must be his view of things. Does he think that marriage and parentage are everlasting? These earthly relationships are only useful in this sphere. Take the closest of all, that of husband and wife. At death all the earthly dross passes away in Kama Loca. Nothing but the higher part of the being survives in Devachan. The Devachanic state lasts till every vibratory effect of the last life ceases. Then the pure spiritual Egos are reborn. What have these to do with the old relationships? They are entirely effaced. Here, however, is an example of the difficulty of expressing occult ideas without giving wrong impressions. I can see "Colenso" pouncing on the word *effaced*, and saying "then Re-incarnation is annihilation." No! The ties, &c., of the old life are effaced, but they have left a permanent impression on the Ego. The picture remains but the *modus operandi* of producing it is no more. Then Dr. Wyld says there have been 50,000,000,000 of human beings. Did everyone commence at birth an immortal career stamped and moulded by one short human life of seventy years? Whence comes the soul? Is it a creation of the parents? Then, if created, it can be destroyed. If not, at every birth a new immortal creature is added to the universe. Something has appeared on the one side of the equation not balanced on the other. Have animals souls? Are

these immortal? If not, where draw the line? What of the half human savage forms of life? I could fill pages with the difficulties of the simple Spiritualistic view. There is nothing for it but to accept Evolution, Karma, and Re-incarnation, if we believe in spirit at all. Let me end this by one more remark. "Colenso" speaks of trickery. Can he conceive the *Secret Doctrine* to be the work of a trickster? Where is there another woman who could have written such a work or conceived such a doctrine? It bears the stamp of inspiration upon it. Its authoress is not perfect or infallible. There are plenty of faults in all of us, seers though we may be, which might be held up to the world to our shame. But the intelligences behind the scenes have chosen us and her for certain qualities in our spiritual nature to be exponents of their teaching. To carp at the method by which this teaching is given out, gradually and through imperfect exponents, is merely to object to the whole method of Universal Nature since the beginning, who evolves constantly more and more beauty and truth out of disorder, inharmony, and error. I hope soon to send you an account of some experiences of mine in Theosophy which have convinced me that there are grand truths in it, and also powerful intelligences at work guiding the movement.

A. F. TINDALL, A.M., T.C.L.

30, Wyndham-street, W.

To the Editor of "LIGHT."

SIR,—The two following citations seem to me to throw considerable light on each other, as showing how it comes that some persons—the few—can remember their past existences and others—the great majority—cannot. The first is from Dr. Wyld's letter in your last number (August 3rd):—

"I am nearly seventy years of age, and yet remember some of the most minute facts of my life when four years old, although theoretically every atom of my brain has been changed during this period of my life ten times, and, if so, I think I am justified in asserting that had I passed through the physical changes of re-births, I should have remembered a good deal thereon."

The other citation is from the volume, just published, of Mrs. Kingsford's *Illuminations, Clothed with the Sun*, pp. 173-4. It represents an instruction given to herself:—

"Concerning memory; why should there any more be a difficulty in respect of it? Reflect on this saying,—'Man sees as he knows.' To thee the deeps are more visible than the surfaces of things; but to men generally the surfaces only are visible. The material can perceive only the material, the astral the astral, and the spiritual the spiritual. It all resolves itself, therefore, into a question of condition and of quality. Thy hold on matter is but slight, and thine organic memory is feeble and treacherous. It is hard for thee to perceive the surfaces of things and to remember their aspects. But thy spiritual perception is the stronger for this weakness, and the profound is that which thou seest the most readily. It is hard for thee to understand and to retain the memory of material facts; but their meaning thou knowest instantly and by intuition, which is the memory of the soul. For the soul takes no pains to remember; she knows divinely. Is it not said that the immaculate woman brings forth without a pang? The sorrow and travail of conception belong to her whose desire is unto 'Adam.'"

From this it would appear that the very characteristic adduced by Dr. Wyld, namely, the strength of his organic memory, so far from being a reason for being able to recollect his past existences, is exactly the reverse, since the strength of the two memories, the psychic and the organic, is liable to be in inverse ratio to each other, the stronger the organic the weaker being the psychic, and the stronger the psychic the weaker being the organic memory. As explained in the same book, p. 195, it is in proportion as the consciousness is withdrawn from the "Adam" or external personality, into the Psyche, or true selfhood, that the perception of things spiritual and therein of the soul's past history is attained.

I observe that Dr. Wyld endorses the view lately enunciated by Mr. Newton Crosland, and held, I believe, generally by those who have given no serious thought to the subject—that parents are the authors of both the souls and the bodies of their children. When it is considered that according to this view it is in the power of any couple, however low, ill-assorted, or degraded, to compel the Divine Being to segregate of its life and substance and become incarnate as a new individuality, and thus at their will to summon a new immortal being into existence—I think it will be seen that the term "monstrous" is not a whit too strong to be applied to it. No, the only possible doctrine is that of Re-incarnation as expounded in *The Perfect Way*, according to which the function of the parents consists in providing the conditions under which souls desirous to become re-incarnate

may do so. The soul thus returning will, it is true, partake of the external characteristics of the parents; but its *real character*—a very different thing—will be its own, being inherited from its own past self as moulded according to the tendencies it has encouraged in its previous lives. Thus nothing is more common than to see an *expression* totally differing from that of the parents, looking through features identical with those of the parents—a thing which could not happen were soul and body alike derived from the parents.

And so, when Dr. Wyld has lived, as we must all hope he will live, long enough to still further subdue the "Old Adam" by transferring of its superabundant consciousness to the Psyche, we may yet see him as ardent an apostle of the faith he now denies, as he is an opponent.

EDWARD MAITLAND.

To the Editor of "LIGHT."

SIR,—In the interest of the higher aspects of our faith, will you allow me to draw the attention of your readers to a letter signed with the well-known initials "C.C.M." and headed "Re-incarnation," in your issue of July 27th, which contains words so pregnant with mighty truths on the subject, that with your leave I will repeat them?—

"It seems to me impossible that the doctrines of Pre-existence and Re-incarnation should be rightly appreciated, unless we rid ourselves of the fallacy of *total* incarnation and of the consequent fallacy that our organic self-consciousness exhausts the 'Ego.'"

Golden words these—for therein lies the true key for the understanding and elucidation of these much disputed doctrines.

Once attain to the mental perception that only such part of the "Ego" or spirit (the true man) is re-incarnate, which needs further development for completion of its pre-ordained fullness or roundness to fit it for the permanent enjoyment of the higher Spiritual or angelic life, and a world of light flows in, not only upon these doctrines, but upon the cognate subjects of "the higher self," "duality," "spirit-guardianship," &c., which have been so little understood, but which henceforth seem an open book to the mind and understanding.

I trust these few lines may draw further attention to "C. C. M.'s" admirable words on this all-important subject.

"LILY."

Palistry.

To the Editor of "LIGHT."

SIR,—Space in your journal, and time, will not allow me to take full notice of your extracts from the *Universal Review* on this subject, on August 3rd. I should like, however, to ask the question, How long has Mr. W. L. Courtney studied Palistry and Astrology?—and to make a few remarks.

Mr. Courtney's title and style of article are, as usual with opponents, erroneously assertive and sneering. M. Desbarrolles did not invent any "ingenious system;" it was known and practised thousands of years before his time, though he certainly demonstrated the truth of Palistry by long and close study, experience, and practical application.

The *astrological* association of Palistry is not "purely arbitrary," but is the outcome of ages of observation and study.

Does Mr. Courtney think that some of the greatest intellects of the world, from the earliest date, have used these sciences "merely as a pastime"? I maintain that Cheirosophy is a science, not a pastime; nor as *such* only will it ever remain.

As to "its dangers"—is all knowledge to be arranged just to suit ignorant or weak-minded people? If a sailor catches hold of a strongly charged wire on board ship and is killed, is the *science* of Electricity to be condemned? If a chimney-pot should fall on Mr. Courtney's head is the art of using chimney-pots to cease? Perhaps the writer you quote would like to abolish thunder and lightning in case anyone should have a headache, or die thereby!

After twelve years of study and experience I am now writing a small book, which is expected to be published next December. It will be named, *Palistry and its Practical Uses*, in which several so-called Occult sciences will be commended to more general use and especially to the medical profession.

LOUISE COTTON.

Kensington.

August 5th, 1889.

Boehme and the "Secret Doctrine."

To the Editor of "LIGHT."

SIR,—Pray, for the sake of truth, allow room for a few remarks which can be of no interest to any but readers of Boehme and *Secret Doctrine*. In Vol. II., p. 640, Madame Blavatsky quotes as the Rev. G. Oliver's a passage taken almost *verbatim* from Boehme's *Signatura Rerum*, chap. iv., par. 34, of which, either by ignorance or oversight, the plagiarist has marred the sense wherever he alters the text. Thus, describing the seven constituent men in the individual man, Mr. Oliver correctly gives No. 1, "the true, golden, divine man, which is the likeness of God;" and No. 2, "the inward holy body, generated from the fire and light in the tincture," but having, probably, no idea of what *tincture* means there, the adopter of a seer's words discreetly leaves the word out, and continues "like pure silver," omitting what Boehme added—"if it were not corrupted." No. 3, by a similar omission, he misinterprets, calling it "the elemental man." "The elemental man from the pure element resembling Jupiter" is the original sentence—a very other sort of man than what we should now mean by an elemental man. No. 4 Mr. Oliver makes "the mercurial paradisaical man," but Boehme said, "the mercurial, which is the growing, or paradisaical man," words which I understand as little as Mr. Oliver did apparently; but I can see that by the word "growing" something was indicated which simply to omit is to leave the other adjective shorn of its full force. By turning No. 5, "the martial from the fire, viz., the soulick man according to the Father's property," into "the martial soul-like man," nonsense is substituted for quite intelligible sense. A soul-like man, when soul is the factor of all creaturely life, however various, is an absurd rendering of the old-fashioned soulick for soulish; one might as well say a psyche-like study when speaking of psychic study! The Father's property is what answers to the origination of the Trinity in man, i.e., the soul's fire, from which light—son, and air—spirit, proceed.

If I understand anything in this summary of man's downward steps to material ultimatum (much in it I do not), it is at this point that Boehme describes him as coming into touch with Nature on our present earthly plane; for the soul is not spirit, but instrumental for its manifestation. At No. 6, he continues, "The venerine man, according to the outward desire, and the water's property." Students of his writings should find no difficulty there, knowing that the desire and will of the pre-existing spirit strikes up the soulish fire, and that this by the media of light, air, and water produces "the water's property"—corporeity. But his rash interpreter, not seeing this, was like a puzzled schoolboy deluded by the word "venerine," and taking a leap at probability, renders the passage thus, "the passionate man of desires." Again, Boehme's text is "seventhly, the solar man according to the sun's property, viz., according to the outward world, as a seer and knower of the wonders of God; and yet it is but one only man; yet is both in the inward and outward world." His clerical quoter thought well to improve upon this, and gives it thus, "The solar man, a witness and inspector of the wonders of the Universe." It is quite foreign to the ecclesiastical mind to claim for man any knowledge of Deific life, though St. Paul, speaking of what the spirit reveals to man, said that *the spirit searcheth all things, yea, the deep things of God*. Boehme did speak of external nature as part of the wonders and mysteries of God, but, had anyone so mistaken his meaning as to suppose that bore on outward nature only, he would surely have replied, "Both suns shine unto us." His teaching as to the great spiritual sun, of which our cosmic sun is but an opened point—for manifestation of such light as we can now bear, and conveyance of "virtues" such as both our minds and bodies need—being in precise agreement with Swedenborg's.

Having completed this maimed extract from *Signatura Rerum*, Mr. Oliver adds as a gratuity "Theosophers had also seven fountain spirits or powers of Nature." Also—one might as well say, after describing our earth's five continents, there was also a globe! Well may Madame Blavatsky call this a jumbled account, but it is not Boehme that jumbled it. The longer his writings are studied the more striking becomes his consistent accuracy even on points where at a first reading he seems to contradict himself. For example, though he has so often said that *body* is derived from *water*, and that the moon corporifies all that it receives from the sun and stars, yet here the *Venerine* man is said to have the water's property. The paradox is explained when, for one among many such passages, we find in his

Mysterium Magnum (chap. xiii, p. 18), "this Venus being she is mortified to the fire, is submissive and giveth the holy water, which is holy in the spirit, and yet in the substance it is captivated in the wrath" (i.e., temporal nature), "where it giveth the material water according to the deadly property." Let the student refer to *Threefold Life*, chap. v., par. 37, and to the first four lines of par. 10, chap. iii., for understanding how mortification to the fire maketh substance; and then to chap. ix., par. 102 in the same book, where we read that the moon "affordeth carcase, and all that belongeth thereto, it taketh all to it, and maketh the whole image as a beast; it is the corporeity; Venus congealeth in it."* "It is thus that her holy water is captivated in the wrath." Observe that Luna is not named in Boehme's summary of *Man in his Order* because this bestial corporeity, which elsewhere he calls his "Monstrum," is no part of true humanity. But nevertheless for one who is to be a seer and knower of the wonders of God in both the inward and outward worlds, the ancient saying quoted by Madame Blavatsky in the foot note of page 639 vol. 2 of *Secret Doctrine*, "the moon is the mind, and the sun the understanding" is confirmed by him who said "with substance the true intellective spirit primely proceedeth." (*Mysterium Mag.* iv., p. 9.) Without a body for reaction—on any plane of being—there can be no consciousness, the essential of intellect. And that the sun is the understanding he would quite agree who tells us that, "the sun is the king and heart of the deep, and the other six planets make the senses and understanding in the deep,"† that "all the stars are the sun's children,"‡ and "every one of them helpeth toward life, and to the revelation of the wonders of God."§ Fabre D'Olivet, deeply versed in Hebrew, translating the first chapter of Genesis, says "it seems evident from the text of Moses that this hieroglyphic writer regarded the celestial bodies as sensible luminaries destined to propagate intellectual light and to awaken it on our earth." Western theosophers are not all blind, nor I trust will astrology be much longer spoken of contemptuously by any but people of weak mind or imperfect culture.

A. J. PENNY.

Memory after Death.

To the Editor of "LIGHT."

SIR,—It is surprising that people who believe Swedenborg's report of the unseen world, can find reason for not believing that they have had previous embodied existences in their total forgetfulness of them; for he gives, in his *Diary*, ample information as to memory after death seeming to be lost, when it is only under arrest, and explains the object of that temporary oblivion. He expressly says "that no spirit may lose anything, not the least, of what belongs to his natural mind and memory, and that all, though they were angels, can be readmitted into the same or a similar state to those which he possessed in the body." (2755) If in the life of spirits, unburdened with our flesh, memory can be thus inoperative, how much more when a new flesh and blood organism both dulls and distracts spiritual forces! If readers who are interested on this subject can look to pars. 3962 and 4430 in Swedenborg's *Diary*, they will find what is worth attention; and at pars. 2989 and 4259 the merciful purpose for which remembrance is suspended.

A. J. PENNY.

Pre-existence.

To the Editor of "LIGHT."

SIR,—Now that the subject of Re-incarnation is, I hope, at rest, "C. C. M." has started another topic, that of Pre-existence; but he has put it in such a vague and indefinite shape that I must ask Dr. Johnson's question, uttered under similar circumstances, "What does he mean to teach?" Does "C. C. M." wish us to understand that the human soul before it is born in this world exists as an absolute individual, as a person equipped with all its faculties, consciousness, intelli-

* In Mr. Oxley's *Angelic Revelations*, Purity says (Vol. III. p. 251), "It was within the planet Venus that the pure virgin was clothed upon with an external form"—see also as to this Vol. V., p. 20, *Ibid*. The holy corporeity from the meekness of love, is, no doubt, referred to here, but much more, which Madame Blavatsky would understand, and I cannot even guess at.

† *Threefold Life*, Chap. vii., par. 77.

‡ "The whole deep between the earth and the stars."—Chap vii., p. 77.

§ *Ibid*, Chap x. par. 17.

§ *Ibid*, Chap. xi. par. 35.

gence, and power? Because, if so, it enters this life in a very forlorn and helpless condition, and such a kind of progress or evolution is a retrograde step with a vengeance.

In one sense everything has pre-existence. Every child that is born pre-existed potentially and rudimentally in its earliest ancestor. Every tree existed potentially in its first seed.

I must confess myself puzzled by "C. C. M.'s" assumption that "the human entity" can exercise the power of "election" without possessing volition. This point requires clarifying to my mind, and seems to be wanting in lucidity, which Matthew Arnold told us was one of the wants of the age.

I think it is a pity that theories should be started without a statement of the facts which the theories are intended to explain and utilise.

A theory without a fact to support it is a vain and visionary exercise of the mind, and to be set aside as an intrusive waste of power.

NEWTON CROSLAND.

London, July 29th, 1889.

Buddhism.

To the Editor of "LIGHT."

SIR,—With your permission I should like to ask Captain Pfoundes a few questions respecting his exposition of Buddhism.

1. Is it not true that the modern expounders of Buddhism have been helped by the practical light which they have derived from Christianity and Western philosophy, and that they have thus unconsciously illuminated the Buddhistic tenets with a meaning and value which did not originally belong to them?

2. Is it not true that the Buddhistic idea of the immortality of the soul is that pseudo, spurious immortality known as Re-incarnation?

3. Is not Nirvana the final absorption of the human soul into Deity, as a drop of water is absorbed into the sea, and that thus its individuality is eventually entirely lost?

4. Is not the Buddhistic idea of Deity a sort of ocean of conscious intelligence?

5. Is not the Christian idea of Deity that of an infinite, almighty, omniscient, omnipresent Being—a parental, an overruling, divine Providence, manifesting Himself to His creatures in a threefold capacity as Creator, Redeemer, Teacher? And can any human idea be more sublime, more complete, more satisfying?

6. Compared with the Christian idea of Deity, does not the Buddhistic idea deserve to be considered Atheistic?

7. Is it not a higher conception of life that the quality of our personality determines our actions, rather than (as in Karma) our actions determine our personality? I daresay that the insinuation I here convey will be hotly disputed.

Captain Pfoundes thinks that with regard to Buddhism the Western mind "should be better informed, or more candid, fair and scholarly." I fancy that we in the West know a good deal about Buddhism, and that knowledge leads us to believe that the bulk of its teaching is frivolous, visionary, and misleading, and that its practical tendency is towards apathy, mendicancy, and degradation.

NEWTON CROSLAND.

London, August 3rd, 1889.

"MUST not now this knowledge which one man hath of the thoughts of another be caused and wrought by a continual influx, as well as efflux of spirits, which are the good or bad angels of man? Seeing that these spirits, without being bound to time or place, do penetrate and pass through all bodies. Even as we see that when a man fights in a fencing school, according to the bent and intention of his mind all his members at once in one moment become operative and move themselves. Now, like as the spirit of a man in his body doth thus operate, and man cannot be separated from the greater world, as being united to the same both in his spirit and his body, shall not we suppose, then, that by means of this union, and sympathy arising from thence, man is able to work in all parts of the said macrocosm which are in harmony with him; as we may partly gather by a similitude from without, viz., that when two lutes are alike tuned, if we touch the strings of the one the corresponding strings in the other will give forth a like sound?"—VAN HELMONT, *Concerning the Microcosm or Man*, par. 38, p. 65. (Printed in 1685.)

SOCIETY WORK.

[Correspondents who send us notices of the work of the Societies with which they are associated, will oblige by writing us distinctly as possible and by appending their signatures to their communications. Inattention to these requirements often compels us to reject their contributions.]

COPENHAGEN HALL, KING'S CROSS. — Last Sunday the secretary read a paper on "The Science of Yoga." It was a brief sketch of the nature, method, and character of one of the oldest of the Indian philosophies, and elicited profitable information from Messrs. Yates, Mackenzie, Battall, and Eagle. Miss Todd, a generous benefactor of the Society, added some remarks which threw more light on the subject. Miss Todd speaks with clearness on every branch of Spiritualism and at the unanimous request of the Society consented to give the next paper. In the evening at Regent's Park a large meeting was addressed by Messrs. Town, Drake, Eagle, and Canon. There will be no meeting next Sunday, as all the friends are going to the Forest, starting at 11.15 a.m. from Mr. Battall's house, covered vans being provided. Those desiring to join will send in their names to Mr. Battall, 99, Caledonian-road. A fresh circle of experts is formed in connection with the Society for which the services of a skilled mesmerist are required. Address, Secretary, J. B. DALY, 53, Hartham-road, Holloway, N.

SOUTH LONDON SPIRITUALISTS' SOCIETY, WINCHESTER HALL, 33, HIGH-STREET, PECKHAM. — To small audiences Mr. A. M. Rodger lectured on "Time" and "Love" on Sunday last. Next Sunday, Mr. W. E. Walker, at eleven and 6.30. On Sunday, August 18th, special services with addresses by Mr. R. J. Lees will be given, and solos rendered by several friends. The collections will be devoted to decreasing the debt incurred in the purchase of our organ.—W. E. LONG, Hon. Sec.

NORTHAMPTON. — On Sunday last we had Mr. R. J. Lees of London with us, from 11 a.m. to 1.30 p.m. for discussion with Mr. Barber, on the Market-square. At 2.30 in the Odd Fellows' Hall, the subject of "The Spirit-body" was beautifully handled. At 6.30 "Might." The guides were particularly happy in a display of logic, with an occasional dash of brilliant sarcasm, and finished up with one of loving appeal, the audience applauding repeatedly.—THOMAS HUTCHINSON, Sec., 58, Craven-street.

NOTTING HILL GATE. — ZEPHYR HALL, 9, BEDFORD-GARDENS, SILVER-STREET. — An able address was given by Mr. Hopcroft on Sunday evening last, entitled, "The Change called Death," the subject being chosen by the audience. Some interesting questions were answered satisfactorily. Next Sunday evening at seven. At a special committee meeting held on Friday last, the resignation of Mr. Drake as secretary was read, and it was unanimously resolved that Mr. Percy Smyth, of 68, Cornwall-road, Bayswater, should be elected in his stead.—PERCY SMYTH, Sec.

HYDE PARK OPEN-AIR WORK. — Mr. Drake addressed a large meeting last Sunday afternoon, and was listened to with apparent interest by a good audience. Mr. Eagle and other speakers also helped us. No meeting next Sunday.—PERCY SMYTH, Sec.

MARYLEBONE LYCEUM AT 24, HARCOURT-STREET, MARYLEBONE-ROAD, W. — The Lyceum was opened on Sunday last by the Conductor with singing and invocation, music, reading, calisthenics and marching, followed by groups. The elder section entered into a consideration of "right eating" and its effects on the drinking habits, &c. Recitations by Anne and Martha J. Cobb. Twenty-four present including visitors. On Sunday next the Lyceum will hold its service under the trees at Epping Forest, in the vicinity of the Robin Hood. It is arranged that the friends should meet on the platform at Liverpool-street station not later than 10.30, as the train leaves ten minutes later. We shall book for Loughton; each to make his own arrangements for dinner. The Lyceum will hold its service at three o'clock, afterwards all partaking of tea together at Webb's Retreat, Forest-road, Loughton, the last house on the left hand between the station and the Robin Hood. We have to acknowledge with thanks the receipt of books from Mr. Kitson. Should any well-wisher have books, suitable for Lyceum teachings, including science primers, &c. they will be gratefully received on behalf of the Lyceum by C. White, conductor, 75, Balcombe-street, Dorset-square, N.W. — No meeting will be held in the morning of Sunday next. Meeting in the evening at 7.—J. M. DALE.

TO CORRESPONDENTS.

It will ensure despatch if all matter offered for publication is addressed to the Editor of "LIGHT," 2, Duke-street, Adelphi, W.C., and not to any other name or address. Communications for the Manager should be sent separately.

The Editor begs respectfully to intimate that he cannot undertake to return rejected MSS. If accompanied by stamps to pay postage in case of its being deemed unsuitable for publication, he will use reasonable care in reposting any MS.

J. WHEELER. — The letter was destroyed before your request came to hand.

"COLENSO." — Your communication reached us too late for this week's issue.

TO THE DEAF. — A Person cured of Deafness and noises in the head of 23 years' standing by a simple remedy, will send a description of it FREE to any person who applies to NICHOLSON, 21, Bedford-square, London, W.C.

BIBLIOGRAPHY OF SPIRITUALISM.

COMPILED BY "M.A. (OXON.)"

[The books herein enumerated represent the chief forms of thought respecting Spiritualism and kindred subjects. In recommending them for perusal I do not necessarily endorse the views set forth in them, as is apparent, indeed, from the obvious fact that these are heterogeneous and in some cases inconsistent. I say only that it is well to hear all sides, and that these books present the opinions of thoughtful persons in various times on various phases of a great subject. It is needless to add that I have attempted no classification. The order in which works are mentioned is purely arbitrary, nor do I pretend that my list is complete.]

"M.A. (OXON.)"

Footfalls on the Boundary of Another World. R. DALE OWEN, 1860.
The Debateable Land between this World and the Next. R. DALE OWEN, 1871.

[Two charming books, many years old, but always fresh and new.]

Spiritualism in the Light of Modern Science. W. CROOKES, F.R.S.
[Science on Spiritualism: facts and no theories.]

Miracles and Modern Spiritualism. A. RUSSEL WALLACE.

A Defence of Spiritualism. A. RUSSEL WALLACE.

[Able and very cogent treatises, suitable for those who are making acquaintance with Spiritualism.]

Experimental Investigations of the Spiritual Manifestations. PROFESSOR HARR.

[One of the earliest scientific works by the celebrated American Chemist.]

On Spiritualism. JUDGE EDMONDS and DEXTER.

[A record of personal experience. 2 Vols.]

Zöllner's Transcendental Physics. Translated by C. C. MASSEY.

[A record of personal investigation adapted to the scientific mind that is not afraid of metaphysics.]

From Matter to Spirit. MRS. DE MORGAN.

[An early work strongly to be recommended: with a most valuable preface by the late PROFESSOR DE MORGAN.]

Planchette. EPES SARGENT.

[Perhaps the best book to read first of all by a student.]

Proof Palpable of Immortality. EPES SARGENT.

[On Materialisations. Perhaps a little out of date.]

Scientific Basis of Spiritualism. EPES SARGENT.

[Sargent's last and most elaborate work. All he says is worth attention.]

Startling Facts in Modern Spiritualism. N. B. WOLFE, M.D.

[A record of phenomena of a very startling character, chiefly through the mediumship of Mrs. Hollis Billing.]

Spirit Teachings. "M.A. (OXON.)"

[Personal evidence through automatic writing; bearing on identity, and an argument.]

Spirit Identity. "M.A. (OXON.)"

[An attempt to prove that the claim made by communicating spirits that they have once lived on this earth is borne out by facts.]

Psychography (2nd Edition). "M.A. (OXON.)"

[A record of phenomena of what is sometimes called "independent writing," occurring in the presence of Slade, Eglington, &c.]

Higher Aspects of Spiritualism. "M.A. (OXON.)"

[Spiritualism from a religious point of view.]

Identity of Primitive Christianity and Modern Spiritualism. EUGENE CROWELL, M.D.

[From a religious standpoint: compare with *Higher Aspects of Spiritualism*.]

Spirit Workers in the Home Circle. MORELL THEOBALD.

[A record of home experiences during many years with several mediums, some being children of the family, and all non-professional.]

Phantasms of the Living. (Society for Psychical Research.) E. GURNEY, F. W. H. MYERS, and F. PODMORE.

[Discussions and evidence respecting thought-transference, telepathy, &c., and much evidence of apparitions at or about the time of death. Not written from the Spiritualist point of view.]

Hints; or the "Evidences of Spiritualism." "M.P."

[A brief logical argument. "An application to Spiritualism of the arguments vulgarly held to be conclusive in the case of dogmatic Christianity."]

Incidents in my Life. (2 Vols.) D. D. HOME.

[Vol. I. contains facts in the life of a remarkable medium.]

D. D. Home: His Life and Mission. By his WIDOW.

[An account of a very strange life, with records of facts, and abundant testimony from well-known persons.]

Modern American Spiritualism. MRS. EMMA HARDINGE-BRITTEN.

[A history of Spiritualism in its earliest home and during its first two decades.]

Nineteenth Century Miracles. MRS. EMMA HARDINGE-BRITTEN.

[A record of the phenomena of Spiritualism in modern days.]

Art Magic; or Mundane, Sub-Mundane, and Super-Mundane Spiritism. Edited by MRS. EMMA HARDINGE-BRITTEN.

Ghostland. Edited by MRS. EMMA HARDINGE-BRITTEN.

[Two weird books dealing with Occultism and Magic.]

Pioneers of the Spiritual Reformation. MRS. HOWITT WATTS.

[Dr. Justus Kerner and William Howitt. By one of the best writers on Spiritualism.]

The Perfect Way; or the Finding of Christ.

[Mystical, and very suggestive from the standpoint of the Christian Mystic: Edited by the late Dr. Anna Kingsford and Mr. Ed. Maitland.]

Old Truths in a New Light. COUNTESS OF CAITHNESS.

[From a Theosophical plane of thought. Worth attention.]

Mystery of the Ages. COUNTESS OF CAITHNESS.

[A study of Theosophy: the secret doctrine of all religions.]

Theosophy and the Higher Life. DR. G. WYLD.

[A study of Theosophy as a religion by a former President of the London Theosophical Society.]

Sympneumata; or Evolutionary Forces now Active in Man. LAURENCE OLIPHANT.

[Mystical: for advanced thinkers and students.]

Scientific Religion. LAURENCE OLIPHANT.

[His latest work and most profound. On the lines of *Sympneumata*.]

Nightside of Nature. MRS. CROWE.

[One of the earliest books; with some good stories.]

Arcana of Spiritualism. HUDSON TUTTLE.

Career of Religious Ideas. HUDSON TUTTLE.

Ethics of Spiritualism. By HUDSON TUTTLE.

[Works of a robust thinker, whose personal experience as a psychic is great. From a free-thought plane.]

Spiritualism Answered by Science. SERJEANT COX.

[An early treatise from a scientific point of view.]

What am I? SERJEANT COX.

[Psychological: an inquiry into the constitution of man in relation to manifestations of spirit. A little out of date now.]

Angelic Revelations concerning the Origin, Ultimatum, and Destiny of the Human Spirit. Vol. I., 1875; Vol. II., 1877; Vol. III., 1878. Vol. IV., 1883; Vol. V., 1885.

[Communications of a mystical character given in a private circle. For advanced thinkers, and experienced Spiritualists.]

The Soul of Things. W. DENTON.

[Psychometry and Clairvoyance: very interesting.]

History of the Supernatural. W. HOWITT.

[Mr. Howitt's chief work on Spiritualism, a subject on which he was one of our best authorities.]

Ennemoseer's History of Magic. W. HOWITT.

[A historical treatise.]

Mysteries of Magic. A. E. WAITE.

[For students only: deals with the Occult.]

Birth and Death as a Change of Form of Perception or the Dual Nature of Man. BARON HELLENBACH. Translated by "V."

[A translation of a profound philosophical treatise by a great philosopher. For students of metaphysical bias.]

Isis Unveiled. Vol. I., Science; Vol. II., Theology. MADAME H. P. BLAVATSKY.

[Madame Blavatsky's *Magnum opus*: two thick volumes full of argument and dissertation on occult subjects. Not from the Spiritualist point of view.]

The Occult World. A. P. SINNETT.

[A narrative of experience and speculation from the standpoint of a Theosophist. Very interesting.]

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[An exposition of the Wisdom-religion of the East.]

The Purpose of Theosophy. MRS. A. P. SINNETT.

[A popular setting-forth of the chief tenets of Theosophy.]

People from the Other World. COLONEL OLCOTT.

[A personal narrative of experience in the physical phenomena of Spiritualism, principally Materialisation, with the celebrated Eddy medium.]

Posthumous Humanity. Translated by COL. OLCOTT from the French of M. d'ASSIER.

[With an Appendix showing the popular beliefs in India respecting apparitions, &c.]

Man: Fragments of Forgotten History. By two Chelae.

[Theosophical in its point of view.]

The Idyll of the White Lotus. By M.C.

[A little work of great beauty.]

Light on the Path. By M.C.

[A Theosophical work of a devotional character.]

Through the Gates of Gold. By MABEL COLLINS.

[Mystical and beautiful.]

A Little Pilgrim in the Unseen. And its sequel,

Old Lady Mary.

[Two very charming books.]

Proceedings of the Society for Psychical Research.

London Dialectical Society's Report on Spiritualism.

[Work study, perhaps, in connection with the *Seybert Commission's Report*.]

Spiritual Magazine. 1860-1877.

[A store-house of argument and fact.]

Human Nature. 1868-1877.

[Many interesting reviews and papers are contained in some volumes.]

The Spiritualist Newspaper 1869 to 1881.

[A full record of facts during those years with much philosophical disquisition.]

Works of ANDREW JACKSON DAVIS.

[Experiences and revelations of a remarkable seer.]

Works of THOMAS LAKE HARRIS.

[Mystical.]

Works of ALLAN KARDEC.

[Re-incarnationist.]

Works of SWEDENBORG.

[Mystical and Philosophical and very illuminative.]

The following Works on Mesmerism, &c., are worth reading.

Researches in Magnetism, Electricity, &c., &c. BARON REICHENBACH.

The Zöist. March, 1843, to January, 1850.

[A magazine with much information on mesmerism, all of which is now fully accepted. Of historic interest.]

Notes and Studies in the Philosophy of Animal Magnetism. DR. ASHBURNER.

Animal Magnetism. DR. WM. GREGORY.

Mesmerism, with Hints for Beginners. CAPTAIN JAMES.

Statuolism. W. BAKER FAHNESTOCK, M.D.

Animal Magnetism. BINET and FERE.

[A recent work embodying results of research at Paris, under the direction of Dr. Charcot. Latest and best work.]

Animal Magnetism. DR. LEE.

The chief periodicals devoted to the subject are:—

Light (London).

Medium and Daybreak (London).

Two Worlds (Manchester).

Religio - Philosophical Journal

[Chicago].

Banner of Light (Boston).

Golden Gate (San Francisco).

Harbinger of Light (Melbourne).

The Theosophist (Madras).

Lucifer (London).

The Path (Boston).

The Soul (Boston).

The Sphinx (Leipzig).

La Revue Spirite (Paris).

Le Spiritisme (Paris).

Le Messager (Liège).

La Chaine Magnétique (Paris).

L'Aurore (Paris).

La Vie Posthume (Marseilles).

Psychische Studien (Leipzig).

Reformador (Rio de Janeiro).

Constancia (Buenos Ayres).

Carrier Dove (San Francisco).

World's Advance Thought (Portland, Oregon).

There are also some dozens of less important journals.

[The demand for copies of "LIGHT" of July 27th, containing the sermon recently delivered by the Rev. R. H. Haweis, having been very largely in excess of the number printed, we readily accede to a request which has reached us from various quarters to reproduce the discourse in the form of a supplement to the present issue.—Ed. "LIGHT."]

MESMERISM, HYPNOTISM AND SPIRITUALISM.

SERMON BY THE REV. H. R. HAWEIS,

PREACHED AT

ST. JAMES'S EPISCOPAL CHAPEL, WESTMORELAND-STREET,
MARYLEBONE,

On SUNDAY MORNING, JULY 21st, 1889.

The Rev. H. R. Haweis is never lacking in interest in his dealings with new truth. No teacher is more abreast of the age. This is his last utterance:—

A wise man says that there is a time to speak and a time to keep silence. The best time to speak is when people are inclined to listen to you. Everyone has to wait for what he calls a favourable opportunity. I think that the time to speak about mesmerism, hypnotism, and Spiritualism has come. It is a strange thing as we look back over the history of opinion to remember that some fifteen or twenty years ago nobody could open his mouth publicly upon these questions without being called either a fool or a liar. But things have very much changed, because there must be so very many fools, and so very many liars, who have in every other respect been considered sane, intelligent, and trustworthy people. Experiences have been spread abroad, and men are now wanting to know what are the real facts and what are the reliable premises, in order that they may come to something like sound conclusions. Then there is a great interest taken in these mystical subjects just now. It is a kind of reaction wave against the hard materialism and raw Atheism that have been about.

Men have had a taste of raw Atheism and they do not like it. They have had a taste of materialism, and after all they find that it will not explain everything; and then they come back to those ancient and recurrent beliefs and hopes that are full of immortality; and they ask themselves, as they peer wistfully into the darkness, whether it is all a dream, whether the old landmarks have been rooted up, never more to be planted, whether there is a way of re-instating and re-stating those truths which have been encrusted with superstition and overlaid with the growth of many ages, and whether we may rescue something that is at the bottom of such things as occur to your mind, when I mention these three words—mesmerism, hypnotism, and Spiritualism.

These are not old, they are recurrent truths, and the hopes to which they bear witness are inscribed upon the earliest pages of human tradition. I read that "God breathed into man's nostrils the breath of life and man became a living soul." By that I understand a belief that is ineradicable. It has gone through the ages under different forms, namely, that we are not mere dust and ashes although we may be formed out of the earth, cunningly devised materially, but that there is something in us which has matured during this struggle through life, a something in us which will not die, and that the ancient poet's words, *non omnis moriar*—I shall not all of me die—I shall not entirely die—admit of a wholly spiritual application for those who believe in the survival of the Ego, and in the possibility of life beyond the grave, apart from the present bodily organism.

Now, first I should like to say what mesmerism, Spiritualism, and hypnotism are. People ask what is the difference between mesmerism and hypnotism. There is not much difference. Hypnotism is a new word, because scientific people who had rejected mesmerism did not like to accept the facts of mesmerism without giving them a new name; so they called them hypnotism. I am not saying that there are not phenomena included under hypnotism which are somewhat different from those of mesmerism, but substantially mesmerism and hypnotism both deal with the mystical side of our nature, that transcendental and unexplained portion of human nature which seems constantly to make itself felt and sometimes to make itself manifest to the bodily senses. Hypnotism and mesmerism deal with these abnormal conditions of human nature. Then what

is Spiritualism? Spiritualism lays hold of this side of human nature, this unexplained side of human nature, and builds upon it the doctrine—what I may call almost a new doctrine—of immortality; it proclaims that our intelligence survives death, and that by-and-bye we shall have pursuits and interests very similar to those that now engage our attention. And it further teaches that the communion between these spheres, the visible and the invisible sphere, under abnormal conditions and states may be actually made manifest during this present life. That is a brief and, of course, a very rough definition of mesmerism, hypnotism, and Spiritualism.

This morning I am going to ask what is the definition of mesmerism and hypnotism, and what are the evidences of mesmerism and hypnotism? And then I am going to ask what is the definition of Spiritualism, and further, what are the evidences of Spiritualism?

First, I will deal with mesmerism and hypnotism. I am going to avoid as far as I can stories and anecdotes—some of you will be sorry to hear that—and I am going to avoid personal experiences. I do it advisedly, because I want only to exhibit what may be fairly considered as evidence by reasonably-minded people in a mixed congregation. I therefore avoid stories because I cannot prove my stories as I go along, however good the evidence may be; I avoid also personal experiences because you cannot cross-question me from the pew. Therefore I cannot give the proofs and grounds on which any personal experiences of mine may rest. What I want to do is to present the definition and explanation of these things and then to evidence them, and what I want to point out is the contact between mesmerism and Spiritualism; and lastly, the nature of the momentous hope and also momentous responsibilities which rest upon us if we believe even in a nucleus of the truth which lies at the bottom of these expressions.

Now, roughly speaking, what is the kind of thing that we mean when we speak of mesmerism? What kind of definition should we use? I have said that mesmerism and hypnotism and somnambulism are all descriptive of a certain mystical side of our nature, which becomes manifest under peculiar conditions. What is the nature of these manifestations? You all know when persons are mesmerised that their minds are impressed by the mesmeriser; they take on the thoughts which are passing through the head of the man who mesmerises. Then there is an intensification of their own faculties, so that it is alleged people become what is called clairvoyant and clair-audient: that is, they see more than they can see with their bodily eyes, and they hear more than they can hear with their bodily ears. Then, when the person passes into a deep sleep, there takes place what is called a trance-speaking. They seem to wake up to a consciousness of things which we know nothing about, and give utterance sometimes in foreign languages to words and to thoughts which in their natural state they are incapable of appreciating. Then the mesmeriser seems to lay hold of the body, move it, and walk it about; and then it is what is called somnambulism. Then he seems to lay hold of the muscles of the body, and make them abnormally rigid, so that a person stretched stiff between two chairs can bear enormous weights, which he could not bear without suffering, or perhaps not at all, in his natural state: there is a great accession of muscular strength. Mesmerism seems to lay hold of the nervous system, and to paralyse the nerves of sensation, so that when a person is mesmerised he may actually undergo operations and feel no pain, which would cause acute suffering when he was wide awake. These are the alleged facts which give you a better description, perhaps, than any formal definition of what is meant by mesmerism, hypnotism, and Spiritualism. I need not explain them any further, because these phenomena are now so spread abroad and so many people practise them privately that one or more of these facts may have come before the attention of almost everybody in this congregation. Now, how shall we evidence these facts? Shall I tell you a number of stories? No. Shall I tell you what I have seen? No. I shall ask you, however, whilst I speak, to remember carefully the number of stories you have heard, and I shall ask you to remember also any experiences which you have had yourselves in connection with mesmerism, hypnotism, and somnambulism. But I shall evidence this thing more historically. I think that is the most satisfactory way of dealing with a mixed congregation. I will call your attention, for instance, to the fact that, putting aside the traditions of past ages, the new version, the new life of mesmerism, dates from about the end of the

last century. In all ages and in all countries these phenomena have been known and practised; but what I may call the science or practice of mesmerism dates pretty well from about 1770 or 1780, as connected with the name of Mesmer. Mesmer lived at the time of the French Revolution. People were very sceptical then, and although Mesmer convinced many that he could send people to sleep and do operations, and that when asleep they were capable of things which they were utterly incapable of in their normal conditions, yet his name was covered with a certain amount of distrust owing to the extremely sceptical age in which he lived, and the radical upheaval of all political, social, and religious ideas at that period. Then about 1825 France sets her Academy of Medicine to expose the phenomena of mesmerism. The most eminent French doctors then sat in conclave and examined mesmeric cases, and they came to the conclusion that there was a great deal at the bottom of mesmerism, and that the phenomena of mesmerism, so far from being fraudulent, were actual and real. They appended their names to a very remarkable statement of belief about mesmerism, and it was signed by MM. Itard, Fouquier, and Bourdois de la Motte, and many other leading physicians of Paris at that time, between 1825 and 1831. Then Dr. Elliotson in London took up mesmerism and he treated patients successfully. There was for some time a mesmeric hospital in the Marylebone-road, where treatment was carried on, and where operations were painlessly performed, not always painlessly, however. Then came in chloroform, and that killed the therapeutic power of mesmerism, because chloroform is certain in operations and mesmerism is extremely uncertain, and it is also difficult to get the right conditions realised. Dr. Elliotson being a great physician in large practice lost nearly the whole of it because he said he believed in mesmerism. If he had only thought twice he would have said that he believed in therapeutic magnetism or psychopathy, or some new word: he would have been all right if he had not used the word "Mesmer." He said what he meant; he used terms which he did not know he was going to be ruined by. In these days, Dr. Tuckey, of Green-street, Grosvenor-square, publishes a book, and called it *Medico-Therapeutics*, or something of the sort, and nobody finds fault with it; it is a new development of science, and at this moment the doctors in Paris, though they will not use the name "Mesmer," use the word hypnotism, and at Salpêtrière they are carrying out remarkable experiments which bear witness to the general truths of the facts of mesmerism, namely, that one mind can impress another, that powers are intensified, that you can become cognisant and capable of things in mesmerism that you cannot be cognisant of when you are in the natural state. All these phenomena are vouched for now by some of the first scientific men in France, only they call it by a different name. I think this is a much more serious question than some people think. I attended the conjuring performance of M. Verbeck. I saw him *bond fide* magnetise, or mesmerise, or impress people in the audience. I think it is a serious question if these things are real, if one human being has the power thus to affect another, to impress his mind, perhaps at a distance, so that you can bring a person with whom you are *en rapport* to you by the power of your will so that he will come into the room, rushing dazed into the room, not knowing why he comes, but feeling an irresistible impulse to come, and being absolutely at your disposal and under your influence and dominion. I think this is a very awful power, and I think such exhibitions as that of M. Verbeck (a very clever man) ought not to be allowed. I do not think these experiments in electro-biology ought to be allowed. They are only allowed because people say it is all stuff and nonsense. But if scientific people come to the conclusion that mind can influence mind and control others in that way, I think it is a most serious thing. Let me say that in other countries these things are acknowledged and controlled by law. A great deal of this kind of thing was going on in the Mosaic times; it was sometimes called witchcraft and all sorts of things, but it had to be controlled. Why? Because it was real. Call it what you will and explain it how you may, there was the fact that one mind could control another mind if you gave the opportunity. Then it should be very carefully controlled. It creeps in under what is called therapeutic magnetism. That is a very valuable thing. I think that a great many of our doctors are coming to that conclusion, and that a great many more who have not the courage to say it have also come to that conclusion. But

therapeutic magnetism may open the door to a great deal of immorality and danger; and nobody ought to be allowed the facility in an abnormal manner of obtaining control over the brain and the will power of another human being in order to paralyse their responsibility and bring them under the dominion of any moral law or any moral control save that which is vested in the individual himself. I merely say this to show you that the subject is very important and that it has points of contact with the moral life and with the conduct of the right relations that ought to exist between human beings and society.

Now let me ask with reference to Spiritualism what it is, and again what are the evidences of Spiritualism. Spiritualism seizes on this unknown and unexplored side of our nature with all its wonderful possibilities, the borderland, as I may say, between body and mind, and it builds upon these facts of our nature or these alleged facts of our nature its own system, and supporting the hope that is full of immortality and the life beyond the grave. The phenomena, or alleged phenomena, of Spiritualism are tolerably familiar to you. They are motions under peculiar conditions, motions of furniture, sounds heard in the room, cold winds blowing over people, or supposed to; and then there come appearances, different appearances, sometimes a wholly developed figure, and sometimes a mere light, depending upon the susceptibilities, so it is said, of people present. Then there come messages through writing, then there is automatic writing and psychography when the hand of the human being is used. At other times, pencils may be shut up in desks and writings appear on paper. And then it is said that information is conveyed at these meetings which nobody in the meeting knows anything about or can know anything about; and it is alleged that discoveries have been made, and so forth. You know tolerably well what I mean by the phenomena of Spiritualism.

Then when we speak of evidences of Spiritualism we will adopt the same method as in speaking of the evidences of mesmerism. We went back and showed that although a modern thing from one point of view it was an ancient thing from another point of view, and we showed the steps in modern history which brought men into something like a consensus about the reality of mesmerism. So we will now deal with Spiritualism. We might go back to the Hindoos, and show that the whole Hindoo philosophy was saturated with the belief of Spiritualistic phenomena. We might come to the days of the Alexandrine philosophy later on, about the third century, when Greece was most sceptical, and show you something like Spiritualism was formulated in the schools of Alexandria. We might take up the Bible and show how from the first page to the end, mixed up, perhaps, with the superstition of the age, mixed up with credulity, and, perhaps, with misunderstanding, there is a steady string of evidence, or alleged evidence, in connection with the phenomena of Spiritualism. There is not a single phenomenon which now takes place at so-called Spiritualistic meetings which cannot be matched in its character in the Old Testament and the New. The phenomena repeat themselves from age to age; they are always more or less of the same kind; there is the blowing of the wind,—sometimes it is called "a mighty rushing wind"; sometimes there is the appearance of light, the shaking and quaking of furniture, and the shaking of the room; and then there is speaking with tongues. There is also the phenomenon of levitation, when this or that person is said to be caught up or suspended in mid air, and what not. All these things repeat themselves, and it is extraordinary to find after a lapse of five hundred or a thousand years in different countries and different nations wholly unconnected with each other the same kind of phenomena which we are now trying to investigate in connection with Spiritualism. The same kind of phenomena have constantly re-appeared, and been recurrent. Take up the New Testament and you may find a little philosophy upon therapeutic magnetism as to how the early apostles went and anointed the sick with oil, and they recovered; how the touch of some people was found to be magnetic; how healing came through prayer; and the intensification of those abnormal conditions in which those great blessings seem to flow from some people to other people. All these are alleged facts, and they are thought and supposed to be miracles and confined to the Bible. If you read Greek history and Roman history and middle age history, and ancient history, you will find that precisely the same kind of things have always been going on, and naturally have always been mixed up with a very vast amount of superstition, and im-

posture, and credulity, and, I am sorry to say, great knavery. If you pass on from the early days of Christianity in the Bible to the middle ages, you will find the same things occurring in the writings of Paracelsus, Von Hohenheim, and others. Then when you come to Kant, the modern German philosopher, you will find him saying that phenomena of this kind are quite possible in a universe constituted as ours is; and when you come to Swedenborg, of course you come to a life which is perfectly saturated with the belief, and, perhaps, a well-founded belief, in the nature of some of these phenomena.

Then when you come to our own country, about 1840, for it is more instructive to deal with things near our own time than to dive into the mists of antiquity, you find Lord Brougham, Lord Houghton, and Lord Dunraven; later on, Mr. Crookes, Mr. Cox, Dr. Wallace, and Dale Owen of America, and a number of other people very much interested in Spiritualistic phenomena, and ending by all bearing their testimony that there is a substantial nucleus of truth at the bottom of it. Lord Brougham very early, when poor Elliotson was suffering under the stigma of superstition and imposture, used these remarkable words:—"I perceive that in the cloudless sky of scepticism there is a rain-cloud not bigger than a man's hand, and that cloud is modern Spiritualism." It shows the great foresight and courage of Lord Brougham at that time, when such an expression would naturally be received with ridicule, to have spoken such words as those. There are at this moment at least four newspapers in England that are entirely devoted to the explanation and advocacy of Spiritualism. In Germany there is a most rabid and dead-set against Spiritualism, yet there are some of the most famous German scientific names on the side of Spiritualistic phenomena. They do not commit themselves always, or explain it by Spiritualistic theosophy or philosophy, but they give a tribute to the phenomena of Spiritualism. Many of them also go so far as to say that it is absolutely certain that through these phenomena is evidenced the presence of intelligences outside the body. You have such names as those of Weber, Zöllner, and others, all men who had attained great distinction in their several departments before they went in at all for what is called Spiritualism. When clever men say they believe in the phenomena of Spiritualism, the man of the world, and very often the scientific man, says, "Oh, yes, clever men, you know, have constantly these bees in their bonnets; you constantly find a very clever man has some sort of delusion; he is mad, really mad, on one point."

It is all very well, but there are such a number of them mad, that is the difficulty. It is so difficult to believe that Lord Brougham was mad, that Mr. Crookes was mad, that the late Lord Houghton, Monckton Milnes, was mad, and that Mr. Wallace was mad. And I am mad, perhaps, if I believe in it at all. I am not committing myself this morning. I am merely what I call evidencing Spiritualism. Then the man of the world constantly says, "Society is divided into three classes, men, women, and clergymen"; and they place the clergymen in their credulity and superstition a little lower than the angels—I mean the women; and therefore the evidence of clergymen on Spiritualism would not be considered as of much value. But it is a strange thing how few clergymen do say that they think anything of Spiritualism at all; they want to confine it entirely to the sacred volume and to Christianity, they do not take the larger and more philosophic grasp; they do not even open their eyes to the fact that these phenomena or some things of the same kind have been going on through human history. But it is not on the clergy that the onus rests. The evidence of Spiritualism, such historical evidence as I bring this morning, the evidence for the substantial phenomena of Spiritualism, and very largely, too, let me say, for the explanation of those phenomena as connected with the active intelligences, external to ourselves, is this, that at this moment although many scientific people, like ostriches, bury their heads in the sand and assure us that no one now believes in miracles who has any sense, and no one now believes in the phenomena of Spiritualism, and that all phenomena of mesmerism can be explained quite simply—although this is constantly said, yet now in the latter part of the nineteenth century so far from the belief in these things being very extinct, there are millions of human beings throughout the civilised world who believe in them. Of these millions there are some tens of thousands whose names are pretty well known; there are some thousands whose names are very well known; there are some hundreds whose names are known everywhere as illustrious, sane, and eminent persons; and there are

some tens who are amongst the greatest thinkers and greatest discoverers of the age. That is the kind of evidence which we should ponder if we feel inclined to dismiss the subject of Spiritualism as a thing wholly connected with imposture, or, if true, not worthy the consideration of a sensible man. I am merely stating these things in a mixed congregation because they are a kind of statement which you can bring forward upon a subject of this kind without making people anxious to cross-question you from the pew immediately.

Now the whole subject of imposture and credulity and the miserable inadequacy of the messages conveyed at Spiritualistic séances—all that I put aside, because it is beside the point. What we want to find out is whether these things actually do occur, and we want to find out whether they can be explained without recourse to that belief in an intelligence outside the circle. If you can have evidence of the existence of mind apart from the brain and the nervous system, if you can have evidence of facts conveyed at a séance, for instance, not known, and which could not be known, to anybody present, if you can get clues which can be followed up and verified of a very extraordinary and complex nature, then I say if there is evidence of intelligence at work apart from the ordinary known laws of matter you annihilate the materialistic argument which destroys the immortality of the soul. It does not follow that you will survive, but it follows that there is no impossibility of your surviving if you can produce a mind actually operating outside the laws and the conditions of the present brain and the nervous system. That is why religious people ought to be very keen in trying to find out whether the evidence exists of the operation of mind outside the limits of the bodily framework.

Now what is the theory underlying mesmerism and Spiritualism? What is the theory which professes to place these things upon a reasonable basis and to explain facts? Supposing you admit for the sake of argument, the main facts of mesmerism and the main facts of Spiritualism, let me state, if I can make it clear to you, the kind of theory of body and soul which goes along with and explains and arranges these facts. That theory is best summed up in the words of St. Paul when he says, "There is a natural body, and there is a spiritual body." The philosophy of your body and soul, I may call it a tripartite philosophy or theory, and it is this. You have a body; then you have a spiritual body within that body; then you have got a something you call mind which is in immediate connection with that spiritual body, and this, as I understand it, is what the Spiritualists believe, this is their philosophy. We are tripartite. There is the natural body, there is the spiritual body which floods it as ink will flood blotting paper, or magnetism will flood iron, or oil will flood any substance which absorbs it entirely.

It is a body within a body. It is born with every natural body—the spiritual body. But it is rudimentary. The spiritual body is developed by the play of forces going on all through life, which we call mind, dealing with the material environment so that the spiritual body which is born germinally in you, existing faintly, is through all life, as you go along, gradually precipitated or crystallised or built up by the action of the mind. We are tripartite. There is the physical body and the spiritual body, and then the mind at the back of the spiritual body. The mind, the theory is, has a great immediate grip over this body, but the grip the mind has over it is over the spiritual body. The mind is engaged in building up the spiritual body and the spiritual body is the thing which has a grip over the physical body. That is what I understand the theory to be. The spiritual body goes on growing, a life within a life, all through your life, and the nature and the character of it depend upon the action of your mind upon it. The reason why the body is so marvellously affected by the mind is that the mind moulds and uses this spiritual body which has in its turn a great grip on the material body and moulds it to its will. If, then, you can intensify the powers of the mind you control and grip in that sense the spiritual body which is within you, growing and developing. If you can control the spiritual body you control that which immediately controls the physical body. And that is why such extraordinary effects are produced upon the physical body through the spiritual body. It has a tendency to become whatever the spiritual body is. That is what I believe to be a brief summary of the philosophy of the matter.

Now the point is, does this explain facts? If you believe that there is this spiritual body within you, and if you believe that at death when the shock comes and separates or disengages the spiritual body which is closely in connection with the mind,

that is yourself, you may allow your physical body to crumble away, and you will say *non omnis moriar*—I shall emerge. That thing which the play of the forces of the mind upon me has been building up within me is that thing with which I am going to proceed into the new realm. I can leave the husk here; I can leave that which served my purpose and which was moulded to a certain extent by the spiritual body, I can leave that behind me and go on. Does this explain alleged phenomena and recurrent experiences? Yes. First, it explains the phantasms of the living; then it explains the phantasms of the dead. It explains the phantasms of the living, that is to say, the appearance of a person at a distance before death when he is in a living state. There was a vast amount of evidence for this—I mean the stories such as you connected with Swedenborg, as when he went into a dead trance and then appeared at a distance to somebody else. That was the commonest thing in the life of Swedenborg. If you have looked into the history of the matter you will find that the evidence for the phantasms of the living is very widespread, but still greater is the evidence for the phantasms of the dead; that is to say that at the moment of death when the shock comes and the spiritual body is disengaged, that spiritual body which has been built up by mind, the wraith, as we call it, appears at a distant place. The evidence for that is very widespread indeed, and it can hardly be dismissed. I suppose that you in this church, when you begin to tell what are called ghost stories round a table, however small the circle, there is not one person who has not a good ghost story to tell, and sometimes you will find that when the story is traced back it rests upon tolerably good evidence. I say upon the hypothesis of there being a body within a body, which under abnormal circumstances may be disengaged for a short time, but at death is disengaged finally—if that is true it explains the phantasms of the living and the phantasms of the dead. Then if you believe that mind controls and impresses the spiritual body, that it causes it to assume an appearance, you have the explanation of the reason why these appearances are sometimes clothed, and why they sometimes appear to wear the ornaments peculiar with them, such as hats and bonnets, and clothes and anything else. The reason is this: that the mind uses the spiritual body to impress some one else at a distance, and naturally invests the spiritual body with the symbols which would be recognised. You see it is the operation of the mind as much as of the spiritual body, and the mind having close grip over the spiritual body builds up the spiritual body for the occasion in such a manner as shall bring in the individuality of the person before the person who is to be interviewed or visited. Then you have the explanation of what is called mind-cures. If you think that the mind grips the spiritual body tight, and then that the spiritual body grips the mind tight, you have then a philosophic kind of mind cure. For what does Mr. Tuckey say in his book on psycho-therapeutics? He says undoubtedly the imagination in connection with a concentration of consciousness produces a structural change in the body. If you look to the story of the Stigmata, where saints in praying at last found themselves actually signed with the stigmata of the Cross, all these facts are brought out by a large number of well accredited experiments in this book on psycho-therapeutics lately published, where the doctor says that if you can actually impress a mind very strongly you can actually impress the body. Make a person believe that he is going to get well and that moulds the inner body and that other body in immediate contact with the natural body has a powerful action upon the physical frame. A number of recondite facts in connection with mind cures are to a very great extent explained by this tripartite theory.

Then, my friends, to conclude, do you see how we have if only a clue, how, if only there is a rudiment of truth in the phenomena of mesmerism and Spiritualism we have a kind of restoration of a belief which was gradually gliding away from us—the possibility of our own emergence, and our own survival? It is the hope full of immortality reformulated. You can go to men and women and say, If you are satisfied about mesmerism and about the rudimentary alleged facts of Spiritualism you may take back to yourself the truth that you are tripartite; that your body may die, but that there is that within you being built up which cannot die, because it is built up by mind itself in the shock and in the confluence of your environment. Then a light seems to come to old words which many of us may have been using, words out of the Bible, words out of ancient philosophy, words out of human experience, and a new

light seems to come upon our own thoughts and upon our own puzzled meditations, when we say that there is a natural body and a spiritual body. And a new responsibility comes to us; we say to ourselves, "Yes, day by day, I am building up that kind of body which is to represent myself by-and-by. I am preparing for myself, through the action of my mind upon my spiritual body, the kind of life which I am to lead. I am preparing the sort of appetites, the sort of desires, the sort of feelings, the sort of aspirations, the sort of capacities, which will land me in another world, and which will go on to develop in another strange and unknown sphere." It adds an awful responsibility to your daily life, it adds a great and glowing significance to those words of Paul, "There is a natural body and there is a spiritual body. And so it is written, the first man Adam was made a living soul; the last Adam was made a quickening spirit. Howbeit that was not first which is spiritual, but that which is natural, and afterwards that which is spiritual." You learn to seek how you can actually work out your own salvation with fear and trembling; you actually attribute an importance where importance ought to be attributed to thoughts, and to words and actions, because you see these are building up the spiritual nature, they are actually building up that which is to survive the shock of death; you work out your own salvation with the hope that God "is working in you both to will and to do His good pleasure." "Christ in you the hope of glory" becomes no more a figure, the ideal man in you is to be wrought out; it is the hope of glory, it is the chrysalis which is being matured and by-and-bye that chrysalis, when the time comes, shall burst its shell and leave the shell to decay and burst into the empyrean splendours of the unknown life. These are the kind of thoughts which make it not unfruitful to take subjects like mesmerism and Spiritualism, if only to direct your thoughts towards them. I cannot exhaust them in one sermon: if you like to go to No. 2, Duke-street, Adelphi, you will find there an immense library under the *ægis* of the London Spiritualist Alliance; you will find there an immense library where there are the stories and the evidences which I have not been able to bring before you to-day. If you like to read a book by "M.A. (Oxon.)," called *Spirit Identity* you will find the sort of evidence which actually does exist for spirit identity. If you like to read another book called *Psychography*, by "M.A. (Oxon.)," you will also see the enormous amount of evidence there is for automatic writing, and for what is called spirit-writing. These things cannot be dealt with otherwise than by referring you to these books from the pulpit. But I may say that upon myself the result of considering these evidences, whilst I am very doubtful about a great many of the explanations, is a tolerably fixed idea in my mind that we have evidence for the existence of mind acting outside our body, and if that is so, I know no theory so satisfactory, and which explains so many of the alleged facts of modern times and ancient history, as the theory of the tripartite nature of man, which is a very ancient theory indeed, and which means that we have a natural body, and a spiritual body which is being built up slowly all through life, and a mind behind in close grip with the spiritual body, which in its turn immediately affects structurally even the physical body. Therefore take home any comfort you can from these new experiences and this somewhat perhaps novel exposition, and comfort one another when you look at the rage there is for materialism, and at the crude and horrible negation of God's Spirit and immortality—comfort yourselves with these words.

"ANNIHILATION," said Goethe one day to Falk, "is utterly out of the question; but the possibility of being caught on the way by some more powerful *Monas* and subordinated to it—that is unquestionably a very serious consideration."

"It is such a conception only that can lead man to form a correct conclusion about his origin, and the genesis of everything in the Universe—of Heaven and Earth, between which he is a living link. Without such a psychological link, and the feeling of its presence, no science can ever progress, and the realm of knowledge must be limited to the analysis of physical matter only. Occultists believe in 'spirits,' because they feel (and some see) themselves surrounded on every side by them. Materialists do not. They live on this world, just as, in the world of insects, even of fishes, some creatures live surrounded by myriads of their own *genus*, without seeing or so much as sensing them."—MADAME H. P. BLAVATSKY'S *Secret Doctrine*, Vol. II., p. 369.